



BERKELEY, CALIFORNIA

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

“Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together.”

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THE CHRISTIAN PIONEER.

JANUARY, 1836.

THOUGHTS FOR THE FIRST DAY OF 1836.

EIGHTEEN Hundred and Thirty-five is no more! The storm hath sung its requiem, and the clouds have shed their tears over its bier. It hath passed away, and is now "with the years beyond the flood." Thirty-six stands before us like a weak and undeveloped infant. How many changes may take place before it shall have grown to manhood! Spring may crown its brow with blooming flowers, and the tuneful notes of a thousand woodland choirs delight us with their melody. Summer may come again with its shady bowers, and cool streams, its delicious twilights and gentle winds spreading in their path over the earth the sweets of many a clime; but alas! how many of those that last year revelled in its delights are no more to be found on earth. The fairest garlands of spring must wither; nor will the joys of summer long remain. When stern Saturn shakes his glass, the storms of winter will again rush forth, driving the trembling leaves before them, and freezing the juices of the earth, until at last, its frame worn out like Thirty-five, it shall pass away. And thus too it is with the life of man. He comes into the world a weak and helpless thing; that godlike intelligence which elevates him above the beasts of the field, is long undeveloped and obscured. Youth, the spring of his existence, for a time yields him a thousand delights, and hope showers on his path its brightest flowers, and fills his mind with glowing visions of happiness. As he looks around on the fields, the poetry of nature and religion enters into his soul, and raises it to the throne of the Eternal. Everywhere to his view, there is "glory in the grass, and splendour in the flower." Manhood is to him also a season of en-

joyment, a period of lofty and ennobling thoughts; and though he may regret the lightness and freshness of youthful feelings and its ideal delights, still he enjoys a host of more real and substantial pleasures. But to man also there is a winter of decay and death. Generation follows generation in quick succession; they pass away like the leaves from the trees, and are almost as soon forgotten. Yet to man this is by no means a season of unhappiness—though the snows of age whiten his head, and the tempests threaten to overwhelm him, he can calmly look beyond the troubled clouds to a glorious resting-place, where every sorrow shall find its balm, and every suffering its reward.

There are, in the journey through this world, certain seasons in which the mind of man is more than usually inclined to reflection on his past existence and future destiny. Such a period is the commencement of a new year. And there is no one that has not felt at some time or other of his life, such feelings gushing into his breast, and with strange and irresistible force, compelling him to pause for a while and meditate on the things which he has left behind. The feelings which arise on this occasion may be variously modified. To some it comes as a day of pleasant remembrances, to others of gloomy thoughts; but to all, both the young and aged, it brings reflection. Even the giddy and thoughtless school-boy is for a moment sad, when he remembers the amusements of the past holidays; and the sexagenarian, as the shadows of pleasures long departed arise in his mind, is forced with a sigh to confess that the days of his sojourn have been many. To him who erroneously makes a slavery of that which was intended to be a service of love, the homage of a grateful heart, and to him who loveth darkness rather than light, the recollection of the departed year affords no pleasant thoughts. The progress of that mighty moral revolution which the light, flowing from a better acquaintance with the pure and simple precepts of the philosopher of Nazareth, is working in the mind of man, and which during the past year shone with such bright and increasing lustre, is to the one a cause of gloom and mourning, and to the other of terror. To some, memory may speak in bitter accents,

—as Moore has truly written on another period of reflection, the anniversary of his birth,—

“Of counsels mock’d—of talents made
Haply for high and pure designs,
But oft like Israel’s incense laid
Upon unholy earthly shrines.”

’Tis now that the stranger in a distant land, more intensely than ever feels that he is not at home, as memory conjures up the scenes of his youth, and the forms of dear and valued friends. But, alas! there are other remembrances which may render it a day of sorrow. Death hath not neglected his work; and many a fireside is now sad and cheerless, where last year all was happiness and joy; and the tears of affection burst from the eyes of many a widowed mother, as, gazing on her young and helpless children, she recalls the past. There are also other losses to be lamented, the effects of which will be experienced not only by the circles of which they were the pride and ornament, but by the world. The death of an enlightened and virtuous man, is the disappearance of a star from the intellectual horizon; and we have now to mourn the departure of many whose eminent virtues and energetic zeal for the best interests of their fellow men, rendered them lights by which the inquirers after truth might direct their steps through the mists and darkness of ignorance.

But if to many the first of January is a day of sad thoughts, to some it brings also holier and loftier recollections. The remembrances of battles fought and victories won, not in the unnatural strife of man with his brother, but of the struggles of intellect, and the emancipation of the soul from the errors and prejudices of ignorance and education. On this account, Eighteen Hundred and Thirty-five, will be to some that we know, a year long to be remembered, an epoch in their intellectual existence, when their spirit, bursting from the fetters of bigotry and the region of creeds and mysteries, first caught a glimpse of that pure and holy light which Christian Unitarianism is shedding over the world. May Thirty-six witness many more such triumphs!

J. F**.

BIOGRAPHICAL NOTICES BY JARED SPARKS.

ARTHUR ASHLEY SYKES.

DR. SYKES was a clergyman of the Church of England, and held for many years a very high rank as a preacher, a scholar, and a writer. He was born in London about the year 1684, and was educated first at St. Paul's School, and afterwards at Corpus Christi College, Cambridge. He took his degree of Bachelor of Arts in 1704, and applied himself to the study of divinity. His first ecclesiastical preferment was a vicarage in Kent, obtained through the favour of Archbishop Tennison. This was in the year 1712. He remained in this station two years, when he was transferred to a rectory in Cambridgeshire, where he soon after published the tract entitled the "Innocency of Error asserted and vindicated." He had already engaged in a controversy with Mr. Brett, to refute the notion, that such persons only as had been episcopally ordained could administer Christian baptism. Of the treatise on the Innocency of Error, Dr. Disney, in his life of the author, speaks as follows:—

"Mr. Sykes was then in the thirty-first year of his age, and having diligently studied the Scriptures, ecclesiastical history, and all useful knowledge, which applied to the forming just conceptions of the word and will of God, and of the invaluable and undeniable rights of men and Christians, there are no marks of a premature blossom unseasonably put forth, and likely to be blighted, ere it was set to bear fruit. But, on the contrary, we read a work which would have reflected honour on great abilities and learning, well corrected and digested by matured age.

"The subject of this publication was happily chosen; and the tract forms an excellent vindication of its author, and of the liberty he took in all his future writings; affording at the same time incontestible proof that he had fully satisfied himself of the duty of inquiry in its fullest extent, and in all its consequences, before he proceeded in the defence or attack of particular doctrines or opinions."*

* *Memoirs of the Life and Writings of Arthur Ashley Sykes, D.D.* By John Disney, D. D. London, 1785, p. 10.

This tract met with a most favourable reception, and passed through several editions. It was attacked, however, from different quarters, and especially by Dr. Potter, Bishop of Oxford. The author defended his performance against every charge, and in reply to the Bishop of Oxford, he wrote an elaborate vindication.*

Dr. Sykes received several preferments in the church, but preached for the most part at King-Street Chapel in Westminster. He wrote on religious and political topics, and in the account of his life above referred to, there are contained at full length the titles of no less than *sixty-three* separate works, published by him at different times. He took the side of Hoadly in the Bangorian controversy, and was through his whole life a firm friend of Christian liberty, the rights of conscience, and unshackled inquiry. His "Essay on Sacrifices," and his "Scripture Doctrine of Redemption," are among the best treatises which have been written on these subjects. His inquiries are conducted on broad and liberal principles. The Scriptures he takes invariably for his guide, and follows boldly where they lead him, without regard to the fancies of men, or the mandates of fallible human tribunals. "His sentiments respecting the person of Jesus Christ," says his biographer, "are well known to have agreed with those of Dr. Clarke; and one of his tracts was expressly written in defence of his 'Scripture Doctrine of the Trinity.'" But all his discussions and controversies were carried on in an excellent temper, and in the spirit of the religion which he professed, and which he did so much to adorn in his life, and to defend and illustrate by his writings. He died on the 23d Nov. 1756, in the seventy-third year of his age.

PARAPHRASE OF JOB IV. 12-21.

'TWAS in the silent watches of the night,
A thing was brought in secret to my sight;
A hidden thing the vision did disclose,
When men were deeply sunk in soft repose.

* The original title of the tract was the "Innocency of Error asserted and vindicated;" but in the sixth edition, which was printed after the author's death, the word *Involuntary* is inserted before *Error*, as more clearly indicating the nature of the work.

I felt each bristling hair within me rise,
 When lo! a spirit pass'd before my eyes;
 Transparent clouds its shapeless form array'd,
 A quivering light around its temples play'd;
 Its robes refulgent waved upon the ground,
 And cast reflected brightness all around.
 No likeness on its features could I trace,
 A veil of shadows hover'd o'er its face—
 A murmuring sound the awful silence broke,
 When thus in solemn tones the spirit spoke:
 "Shall mortal man, frail tenant of the dust,
 Shall mortal man before his God be just?—
 Before that God whose glories are so bright,
 Angels are charged with folly in his sight.
 Oh! how shall he before his Maker stand,
 Or dare dispute the Almighty's high command;
He, who is crush'd before the feeble moth,
 And perishes like that that's nothing worth?
 Does not his glory vanish when he dies,
 And without honour he forgotten lies?"
 The vision ceased its message to declare,
 Then disappear'd or melted into air.

ON MELANCHOLY.

"A MELANCHOLY bird! oh idle thought!
 In nature there is nothing melancholy:
 But some night-wandering man, whose soul was pierced
 By the remembrance of some grievous wrong,
 Or slow distemper, or neglected love,
 (And so, poor wretch! fill'd all things with *himself*,
 And made all gentle sounds tell back the tale
 Of his own sorrow,) he, and such as he,
 First named these notes a melancholy strain;
 And many a poet echoes the conceit."

I have quoted these beautiful lines,—not from any wish to discuss the peculiar song of the nightingale, but because their author, the poet Coleridge, appears to me, correctly to appreciate the nature of melancholy.

Melancholy is a disease of the mind; its causes should be traced in order that it may be averted, or if possible dispelled; yet it is often the infirmity of the purest minds, and poetic enthusiasm has ennobled it, and mistaken religion has sanctified it, until it has almost been mistaken for a virtue. Yet nothing is

more injurious to piety, nothing so destructive of active usefulness, as the selfish torpor of habitual melancholy. Another poet,* with equal truth and feeling, tells us—

“ Nature hath assign’d
Two sovereign remedies for human grief:
Religion—surest, firmest, first and best,
Strength to the weak, and to the wounded balm,—
And *strenuous action* next.”

Yes; religion, true religion, dispels, instead of fostering the dark shades of melancholy. She would not enjoin everlasting sadness even on the repentant *sinner*; but when he has wept bitter tears of anguish, she would soothe his broken spirit, and encourage him, in the language of true affection, to “go forth and sin no more.” And here I cannot refrain from quoting the passage in Coleridge’s play of “*Remorse*,” when, turning from the view of a loathsome dungeon, he exclaims—

“ With other ministrations thou, O Nature!
Healest thy wandering and distemper’d child:
Thou pourest on him thy soft influences,
Thy sunny hues, fair forms, and breathing sweets;
Thy melodies of woods, and winds, and waters!
Till he relent, and can no more endure
To be a jarring and a dissonant thing
Amid thy general dance and minstrelsy;
But, bursting into tears, wins back his way,
His angry spirit heal’d and harmonised
By the benignant touch of love and beauty.”

And shall these pleasures, these holy influences be the monopoly of the rich? Shall the Sabbath be deemed *desecrated* if the pale artificer, after his six days’ labour in the close manufactory, or the damp alley of a crowded city, comes forth on the seventh day to see that “*Temple not made with hands*,” the heavens, which declare the glory of God? The supposition, that God can alone be worshipped in the allotted space of a conventicle, appears to me impious. A Sabbath of gloomy restriction is an unworthy offering to a God of love, more akin to the spirit of the penance-imposing priests of Bramah, who think, by painful positions to expiate their sins. Where is the law of liberty,

* Southey.

where is the easy yoke, if religion is to be the task-master of the seventh day? Grievous is our sin if we teach hypocrisy; if we teach our children or dependants to chant hymns to the praise of God and the beauties of the universe, while they are inwardly repining at their bondage, we are fostering a spirit most alien to all true piety. It is strange that so little apprehension seems to be felt by Christian teachers, of the possibility of giving a wrong interpretation to the Oracles of God. Oh how tyrannically do some use the power which they assume to guide the feeble-minded! Here is one meek devotee lamenting that no efforts of her own can alter in her favour the pre-judgment of Omnipotence! What cause for wonder, if reason be at last overthrown by the horrible apprehension? Another wonders if she be as melancholy as she ought to be; she fears that she loves the world too well! Oh love the world, ye virtuous! be happy and be useful. It may surely be safely asserted, that in all the different spheres of this various world, no one ever passed a really happy life without being useful, nor a useful life without enjoying some share of happiness.

It has been said by a French writer, that amusement is "a want of the soul." I believe this, though to many it may seem a strange notion. We do not duly estimate the importance of what we constantly enjoy without any effort of our own. There are many who never think of the air which they breathe; but place a man in a diving-bell, where he sees himself supplied with fresh air by an apparatus from without, or let him go into the heated atmosphere of a manufactory, and *fresh* air appears, not a *necessary* indeed, for he finds that life can be preserved in an inferior medium, but the greatest of luxuries; and little can those, whose lives are rendered insipid by the want of useful employment rather than by want of variety, understand how the industrious plodder at a monotonous diurnal task, longs for the hour of liberation; how the feelings may be strung, the patience be continued up to a certain time, when variety must intervene, fresh impulse must be supplied, or hope would cease and existence would be agony.

The necessity of pleasures for the poor; the desi-

rableness of encouraging all those pleasures which tend to civilise the manners and purify the heart,—these are subjects which have not yet excited from practical philanthropists the attention which they deserve.

New towns arise, thousands are congregated together at the beck of commerce, to give full effect to the newly created powers of the steam-engine. The projector looks around, and surveys with pride the smoke arising from a thousand habitations where there was recently a solitary wild. But shall this new population of intellectual beings have reason to bless the fate which called them into existence? Men are not mere mechanical drudges; they are born deeply sensitive to joy or sorrow—capable of, and demanding a constantly progressing education.

It might be well for a philosopher to examine how far the rural sports and festive scenes in which the peasantry of France and Italy so frequently engage, have tended to diffuse a spirit of good-natured hilarity and mutual benevolence; which, in spite of the great disadvantages of superstition and ignorance, have had so beneficial an influence on their national character. Treason, hatred, and suspicion join not in the village fête or the evening dance; they rather lurk round the gin-shop, where poor dejected man pledges his last stake for a glass of treacherous poison. To the worldly-minded we may say, it is good *policy*—to the Christian philanthropist, it is your *duty*, your *vocation* to think of these things.

THOUGHTS ON THE PROGRESS AND DURATION OF HUMAN LIFE.—No. I.

ONE of the complaints most frequently reiterated, echoing through every age, with all varieties of melancholy modulation—is the shortness of life, a complaint which strikes a chord in every heart, with an interest unworn by time, and a pathos unblunted by repetition. Though I would not select “a rueful countenance,” as the badge of my religion or philosophy; though on the whole, I would say, let mine be the “allegro” of life and nature, and willingly I leave the “penseroso” to whatever sighing hearts are aching

to possess it; yet must it be admitted that solemn shades are cast along the colour of our earthly destiny, which compel even the lightest at times to meditate, and make the serious still more thoughtful. There are times and circumstances in which these thoughts rush upon the soul with a power that will not be resisted—a torrent of deep and struggling emotions fills our nature, bears away every feeling, shakes to the foundation the pillars of our faith—whirls intellect giddily along the heights and depths of daring speculations in the problem of existence—one moment on the summit of a bold theory, the next, in the gulf of darkest despondency, until at last, we feel ourselves naked, shivering, weeping on the precipice that overhangs that fathomless eternity, from which with a shudder we retreat for refuge to the cleft opened in the rock of revelation.

The administration of existence is the greatest mystery in the government of the Creator. The bestowment of it is a mystery—the continuance of it is a mystery—the suspension of it is a mystery. What is life? It is a question which has never been answered—perhaps never will. Not merely, what is life in the complicated harmonies of man, but what is it in the single pulse of an animalcule—what is it in the tinting of a daisy, or in the quiver of an aspen? The life which each of us possesses, has grown out of a stage about which he knows nothing. In the course of every man on earth, there is an abyss of broken consciousness, which he no more can penetrate than he can the secrets of the grave. He has no more conception of his embryo condition or his infant experience, than he has of the past eternity. We can only trace, even in our own being, its outer courts—its innermost retirement is a pavilion almost as dark as that which shrouds the throne of the Eternal—as far almost beyond our ken as the centre of the universe. The loftiest genius differs from the lowest mind, only in a stronger and wider self-consciousness, around which has gathered a greater number of intellectual and material elements of experience. But, the fountain out of which are poured those streams of truth and beauty, that sparkle with so much brilliancy, and exhibit so much power, and

diffuse so much enjoyment—that reflect so much of the magnitude, and majesty, and variety of the universe, and shed so bright a lustre on the images they reflect—that fountain lies in a recess unexplored even by him whose bosom heaves with the first gushing of its living waters.

From this mystery of life, arises all the awfulness of death. We know only the proximate causes of each, but we are ignorant of their ultimate springs. The whole phenomena of life are matters of experience—the originating power within impalpable; when therefore these phenomena disappear, our experience can bear us no farther, but delivers up the soul to the withering expectation of nonentity, the miseries of suspense, or the confidence of faith. Yet disguise the matter as we will—there is a gulf between sense and faith, which no mind in the sober exercise of its powers, can fill up. We may rise above it by powerful and pleasing excitements, we may exclude it from our perspective by fixing our gaze on the brightness and beauty that stream through the vistas of glory and felicity beyond it; but we cannot destroy it as a fact of general experience. A latent fear—a vague and apprehensive unwillingness to encounter an indistinct antagonist—a vibrating of the heart between opposite possibilities, attach themselves to the mind in every steady contemplation of death. Amidst all changes, death is stamped with a solemn and solitary peculiarity. No other transition arouses the same emotions as the departure of life. It is not only awful in itself, but is the cause of awfulness in everything else. The world's testimonies are in conformity with this view; it is echoed in the wailings and lamentations of universal humanity, it is written in their tears, it is imaged in their funeral ceremonies, it is stamped in characters eternal on their monuments. Images and tones of sorrow are its only congruous adjuncts. Even nature as the year expires appears almost a mourner. Snow wraps her in a winding-sheet, or sterility leaves her bosom bare; her flowers are entombed; her leafless trees shake their disbevelled heads in the remorseless blast; the voice of gladness is silent in the grove; the sun himself weeps in the heavens; gloom canopies the

atmosphere; clouds and darkness enshroud the stern crags and summit-wilds with a fiercer terror; and then is heard the midnight shrieking of a world over her winter sepulchre, in bursts of violence or moaning melancholy—in the crash of elements, the tossings of ocean, the thunder of cataracts—in the spirit-blast of the mountain cave, or the sweep of monotonous murmurs along the lonely heath. But there is scarcely a need to mark a principle in poetic personification which lives in the still nearer and deeper inspirations of our nature. What other sort of separation can we feel as death? What other feelings comparable to those with which we overhang the dying; and watch the tide of life fast ebbing, bearing away beyond our grasp those precious feelings and loves round which our fondest visions clustered and trembled; and count the pulse announcing in every beat a retreating nature—shooting in every fainter stroke a deadlier pang to the heart, until the last vibration, quivering on the moment that hangs between time and eternity, sounds the knell of a departed spirit? What farewell words so bitter as those that leave before us the lips that uttered them, moveless and silent, and commit to our embrace a lifeless body? What parting glance so heart-rending as that whose last ray lingers kindly, and sets upon our countenance, in the vanishing lustre of a now fireless orb? What grasp of affectionate separation ever wrung such tears of agony, as that which closed in chilly stiffness the dead upon the living hand? Now, I ask, is this caused by mere prospective absence? There must be other elements of feeling than the simple pain of separation. For, observe with what comparative fortitude parents will give their last blessing to a son, and commit him to the ocean, which bears him from his native land for ever. But, oh! what misery equals theirs when they lean over him in death. It is then they have thoughts that lie too deep for tears—it is then they have a sorrow with which a stranger intermeddleth not—it is then, in the hurricane of upturned affections, or still worse, in the speechless calm, the stilly wilderness of grief, we may see the struggles and revulsion with which death, and only death, can wring the heart.

The cotemporaneousness of life and death is another observable fact in the administration of existence. Life and death walk through earth hand in hand. Through the length and breadth of this sphere of animated being, they seem as the blooming beauty wedded to the withered skeleton. It is at once a dying and a living world, a region of growth and decay. Being is sinking and supplied, the dirge of death mingles with the joy of birth; and in every spot of earth, the grave yawns for some, while the cradle is open for others.

The proximity of death to life has lately been urged upon my attention in a very terrific illustration. Perhaps while writing this paper I am under the shadow of its influence, for only a single day has gone by since the occurrence of a catastrophe at which thousands are yet standing electrified and aghast. In the same town, comparative security was at one extremity; at the other, without warning or apprehension, fell the stroke of unutterable desolation. Near the hour of a Saturday-midnight, when most of the inhabitants in that quarter, chiefly of the operative classes, had sunk to repose after the labours of a week, many of them in an instant were hushed to the rest of an eternity. A vast reservoir of waters collected on the overhanging hills, and tremendously increased by continuous rains, burst its embankment, and with one fell swoop rushed along its downward course, filled a deep and shelving valley as with an immense cataract, tore trees from their roots, rocks from their beds, houses from their foundations, ponderous iron works from their places, gardens from their positions, whirled them together in its boilings, rolled them on its surface as feathers on the eddies of a stream, and having left behind a track of torn devastation, spent its whole angry and accelerated velocity on the fated streets in its path, with the crash and power of ten thousand chariots. Windows and doors gave way, the ruthless element deluged all apartments in its track, and the sleepers within them never arose again to call upon their God; the wife that reclined upon her husband's bosom, the father that clasped his dreaming child, the infant that nestled at its mother's breast, the maiden flushed with health and beauty, the ardent youth

laughing in his sleep, the man of hoary hairs, and the boy of silken locks, the drunkard gasping in his delirious slumber, and the pious man whispering involuntary prayers, all grew cold together. The flood, in some cases, like a tyrant monster, separated families, suffocated some whilst others escaped, tore poor creatures from their houses, hurled child against child, on the fury of its surface; but, oh! what words can picture such a scene of terror—the shrieks of confusion on the midnight-blast, the heart-piercing inquiries of the living for their friends, the gaspings of the dying, the efforts of struggling wretches, the long, loud, last wail of their utter despair! No, words cannot tell of these things; but deeply, deeply, were they stamped on the scene and faces over which the next dismal morning arose. Oh! to see the miserable survivors with pale, ghastly countenances, wild and delirious with the amazement of the last night's dream of horror, shivering, refusing to be comforted, groping in the mud for the bodies of friends and relatives, children for parents, and parents for children; to see their cold, wet, dilapidated habitations, from which they were labouring to save the wreck of their little property; to see a tear in every eye, a pall on every countenance; to feel the instinctive shudder of sympathy that seemed to give the assembled spectators but one soul, wherein dwelt but one awful impression; to hear the tales of tragedies which were crowded into part of a single night, all varying in some dark feature, whose simplest narration was wildest eloquence; thus to see, and feel, and hear, made one's blood run cold to the heart, and every fibre creep with agony. Yet terrific as is this injury, the causes exist, and are in actual operation, which will soon renovate the evil.

But not only may the co-existing principles of life and death be traced in the world; they are in every individual of our species. When infancy blushes into being with opening freshness, even then exist within the principles of dissolution. With the progress of its powers, is a correspondent advance of that ossification, which, should no other cause intervene, will ultimately paralyse the functions it had originally tended to strengthen. Mortality wrestles continually with life,

and at each stage gains ground on his antagonist. Beneath his influences, the elasticity of youth shall stiffen; the soft, fair skin shall shrivel; the silken locks shall bleach; the warm tide, full and impetuous as it rushes from the heart, shall creep freezing along its channels; the lustre of the beaming eye shall set, —until at last, he takes the parched frame within his hand, and crumbles it to the dust from whence it was taken.

Not only does this law hold in our physical, but also in our mental being. We are, in our earthly course, passing continually through a succession of intellectual and moral transmigrations. The foliage of our existence changes its hues with the position of our sun, from the sparkling luxuriance of our spring to the sad and sober shades of our autumn. Feelings vanish which we can never recall. Brilliant but rapid joys flash across our path, which we are as powerless to retain, as vapour to stop the electric bolt. The poetry of existence—whether in nature or the heart—must give place to the tamer, but more necessary prose of every-day life and feelings. Imagination shortens her rambles amidst her ideal and visionary haunts, and quails before the rebuke of a judgment rendered by time more imperious and severe. Prudence frowns on the romance of passion, and caution breaks the spring of ardent feeling. In this point of view, it may be truly said, “we die daily.”

The aged, it is remarked, have little sympathy with the peculiarities of youth. The reason is, they have but little practical sympathy with their former selves. Different and distant stages of human feeling, though bound by the same chain of continuous and identical existence, are yet so exhausted through the intermediate links, that they have little direct power on each other. Like the extremes of a long mathematical demonstration, they are as connected as an immutable and eternal certainty, but no one effort of mind can bring them together in a single comparison. In experience, as in reason, we can only vividly apprehend the proximate steps, but are too feeble to grasp at once the first position and the ultimate result.

Still, however, youth is the season, on many ac-

counts, most closely and deeply bound up with human feeling. The fibres of the heart, that spread through our whole earthly being, that bind us to all our relationships in life, that rivet our attachments perhaps for eternity—all spring and strengthen in the sunny soil of the pure, young bosom. Our transitions through other stages are almost unmarked—we are forced to *wrench* ourselves from this. It is the wild, the verdant, the innocent, the joyous, the heaven-lit Eden of life; and when we are cast from it upon the earth of thorns and thistles, to toil and struggle—"the world before us where to choose"—weeping, we take our last and lingering look, and pass from the blissful spot to which we never more return. Yet, I should not say "never more;"—often does fancy hover round the tomb of youthful emotion; our earlier affections, like the virgins of Israel over Jephtha's daughter, often come there to weep, and there to plant the garlands of their purest recollections. Nor is this wonderful. All the memories there are bright, almost without a cloud. Every object stands there in the light of first impressions; and though the spot be dark from which we view it, the perspective is ever beautiful, and the phase presented to the eye is ever gilded. It is not merely novelty—the things themselves are lovely. There are—beautiful illusions: the dim mystery around the studded canopy of skies; the desires to touch the horizon on the mountain's brow; the necromancies of night; the voice of spirits; the genii of solitudes; the romance of elves and fairy-land; the unselfish tears over imaginary suffering; the enthusiastic excursions; the love of light, and flowers, and beauty, and action; the transmission of its own feelings to all surrounding objects; the deep sympathy with the life of nature; the untaught inquiries into the profundities of existence,—these are all beautiful, not only the elements of poetry, but the germs of philosophy. There are—beautiful affections: the birth of love upon the mother's bosom, the burst of rapture on the father's knee; the joy of confidence, the disinterested kindness, the unstained tear of pity, the mingling of gleeful clatter around the home-born circle—the veneration for humanity, which springs up in

the soul unstained by contact with the world; the frank and generous friendships, which interest or hypocrisy has never corroded; the struggles and the mysteries of unfolding passions; the instinctive beatings and burstings of undefined sensations—their issue in those pure, and fervid, and fond attachments, which all regard as the summer of humanity,—all these belong to youth, and all these are beautiful. Scarcely any being is so enclosed in the snow-hut of frigid indifference, as not to remember that these things once made his life “a glorious summer,”—caused the face of nature to shine more brightly, and the stream of joy to flow more copious and sparkling, and the pulse to beat stronger in his bosom, and the blood to glow warmer in his veins. And, there are—beautiful hopes. Much of the chagrin, and ill-nature, and envy, and jealousy, and misery, and wickedness in general, of after-life, originates in its disappointments. In youth, the searing comparisons of actual life, the inferiorities or superiorities that goad or inflate the spirit, are yet hidden in the womb of futurity. The subsequently successful or unsuccessful in the lottery of enterprise, are yet undetermined; every bosom swells with exultation; all stand on a level, or when their lots are drawn, take very opposite positions to those in which anticipation had placed them. Hope, however vague, is always delightful; in youth, fresh and vivid, untouched by the finger of experience, it is the sun of our morning sky; and if it resembles not that of the natural world in permanent solidity, it has at least some analogy to the effulgence of his atmosphere. How bright are the first visions of the heart—how trustful and ardent its young and early loves! How beautiful are the mythology and idolatry with which opening hope surrounds it! The ideal beauty on which fancy exhausts its whole creative energy, or the real being around which it sheds a witching halo—the truth and goodness, the tenderness, the sympathy, the constancy, the unearthly purity, the thousand fascinations wherewith it decorates its object—inspire the largest expectations; and what does not youth expect? Amidst its anxieties and yearnings, its agitations and doubts—in its outpourings of soul, its heartfelt com-

munions—yea, in its very tears, what gleamings beyond the present, of untold happiness, of things which cannot be uttered! And there are those longings for the true and good—those pulsations of an ardent and lofty ambition—those hopes of what we may become, or what we may accomplish—those untried convictions of power, alas, but too often delusive;—how beautiful are all these, when we look upon them like clouds gilded in the distance—how fragile and airy when we come to grasp them; then our earthly loves, and anticipations, and ambitions, moulder before us as the gourd of a night, and we, like the Prophet, lean over them and weep!

Yet are all these beautiful, and even the infant elements of our moral and immortal nature. We are ever prospective creatures. At each stage of life, we take a new centre, and embrace a fresh circumference. Our first circle is youth. Within it is all the lovely of earth—within it is our heaven of fancy and sense; our horizon lies yet upon the world, because the world is yet brilliant and hopeful: but disappointment dissolves the vision, experience deepens and solemnises our moral sense, and then our circle finds no resting-place, but sweeps its compass far beyond the stars through the glories of eternity.

Greenock.

S. M. S. C.

THE GRAVE OF RUSSEL.

IN the burying-ground of the parish church of Downpatrick, County of Down, there is a portion of the ground set apart for the interment of executed criminals, and which is commonly designated “the murderer’s corner;” here, after some little search, you may discover a rude, unornamented stone lying on the ground, and almost covered over with weeds and rubbish. There is nothing about it to point out the rank or character of the person who lies beneath, except the following brief inscription,—“*The Grave of Russel,*”* apparently the work of some rustic stone-cutter. The history of this gallant, but unfortunate patriot, is well

* Russel was executed at Downpatrick on the 21st Oct. 1803.

known in the north of Ireland; and though his memory has been basely assailed by his enemies, the remembrance of his enthusiastic love of freedom, and devoted attachment to the rights of man, still renders it dear to every friend of Liberty. He was guilty only because he was unfortunate.

—“ They never fail who die
In a great cause : the block may soak their gore,
Their heads may sodden in the sun ; their limbs
Be strung to city gates and castle-walls—
But still their spirit walks abroad.”—*Byron*.

Oh hear! ye spirits of the mighty dead
That soar above old Græcia's trophied plains,
Or midst the rocks of stern Helvetia dwell;
Hear! ye glorious shades that on earth warr'd
Against the fetters of corruption; spirits
Of Kosciusko and of Washington! some
Of that pure and holy flame, which burn'd
So bright within the temple of your breasts,
Breathe on my soul, that I may clothe
In fitting verse a kindred spirit's name.
Shame to thee, Erin! that no nobler bard
The virtues of thy son hath dared to paint
Or of thy martyr's cruel death to sing.
One early morn I stood beside his grave,
Gazing with sorrow on the humble stone
Which covers o'er his dust, and which, grown o'er
With weeds and long dark grass, is scarcely known
From those that round it lie. The sun, rising
From his couch in eastern clime, borne
On the golden wings of day, was driving back
The clouds of night, and smiling as with love
Upon our world, when, lo! dark clouds o'er his face
Pass'd, and snatch'd him from my sight.
Such, thought I, Russel! was thy brief career,
Brief—yet glorious! Struggling like yon sun,
The sable veil which darkness-loving tyranny
Had drawn around his native isle, to burst,
And from the oppressor's thrall, to raise
His country's ancient name once more
Among the kingdoms of the world;—that hour,
That ever wish'd-for hour, had not then come,
Nor has as yet! He fell beneath the arm
Of power unpitying, one of the many
Thousand victims offer'd on Freedom's altar;
And no pagan priest of Greece or Rome e'er

Offer'd to his gods a fairer sacrifice:
 For, unless that love, the enthusiast's
 Ardent love of country, bear the name of crime,
 Then was he guiltless.
 And though no lofty tomb, or urn embellish'd
 With the sculptor's art, adorns the martyr's grave,
 Or of his worth doth tell, yet throned within
 His country's breast, his name shall never die.
 In a future age, as on some sacred shrine,
 O'er the dust which mingles with his ashes,
 Many will gaze; and the pitying tears
 Unquench'd shall flow on the low home
 Of him, who in an age of tyranny
 Struggled for mankind's rights, and held them
 Dearer than his blood. Then shall the world give
 To his name the honour to his corpse denied.

Downpatrick.

*J. F * *.*

REMARKS ON DR. CHANNING'S SERMON ON "THE FUTURE LIFE."

To the Editor of the Christian Pioneer.

SIR,—Any opportunities I have of perusing American Unitarian publications, lead me to believe that they are in advance of us in works referring to the vitality of personal religion. They may spiritualise too far, however; which I think Dr. Channing has done in his sermon on the future life, reprinted in your pages. He anticipates a question regarding his theory of heaven, whether those newly born into it, "not only remember with interest, but have a present, immediate knowledge of those whom they left on earth"? To this he justly replies, "on this point neither Scripture nor the principles of human nature give us light." This is like a Unitarian. But to start a theory from such a point, and say, when he has finished it, "this may be the truth," is what could scarcely have been expected from such a mind.

My ideas of heaven are very different from Channing's theory; and as there is no point of my faith, on which "neither Scripture nor the principles of human nature give us light," I prefer my own by far, and, like Elihu of old, "I said, I also will show my opinion."

At a very early period of life in these days, is the

rising generation initiated into the first principles of astronomy, which teach that this earth is a vast globe; that we live and move on the outside of it, and that it is inhabited to certain degrees round the solid surface; that our world is one only of a number which wheel round the sun; that these worlds are in appearance to us bright stars among the multitudes which glitter in the sky, and that to the inhabitants of these worlds, ours appears as a twinkling star also; that of the innumerable stars which a clear atmosphere discloses in the dark, almost all are suns, which have most probably worlds like ours wheeling round them, while moons like ours also, may be wheeling round these worlds, although they be invisible to the eye, or even when assisted by instruments.

Our infant ideas of *heaven*, therefore, which were of a beautiful "starry plain," adorned with the sun and moon; or of a blue pavement, and mountainous piles of clouds of "woolly gold," will not much longer be tolerated; nor will the azure sky be believed to be the residence of "departed spirits," nor the place where God sits upon a throne. We know that there is no such plain. We know that the blueness is the colour of the air which we breathe, when we look up through the depth of the whole ocean in which we live and move; and we know, that God is everywhere present in his works, and that that which in Scripture made heaven his throne and earth his footstool, was high imagery of the boundlessness of his presence, to agree with man's *former* knowledge; but a revelation at the same time, not in contradiction to any truth, but capable of expansion with the advancement of science.

When David looked up to the heavens, he did not behold what we now behold; but the revelation which was given him was as much and as correct as any knowledge we yet possess; for no discovery will ever invalidate the revelations of old, "that the heavens declare the glory of God," and that "the firmament showeth forth his handy-work." We have far higher ideas of God from the teachings of the Saviour, than had the Prophets of old; but no discovery will ever make that an untruth which said, that "He stretcheth out *the heavens* as a curtain, and spreadeth them abroad

as a tent to dwell in." Nor can any truth ever be in opposition to that which teaches, that *heaven* is his dwelling-place, for all our knowledge of the magnitude of those distant worlds teaches, that the minuteness of this planet may well liken it to a footstool, while these multitudinous mighty orbs are God's throne. Astronomy does indeed teach us the childishness of the common ideas of *heaven*, that it is a beautiful place above the sky where God dwelleth, and where the souls of believers at present behold his face. But it is one thing for science to sweep away false notions which we have derived from human compilations, and another to sweep away the revelations of God to man. Modern astronomy confirms revelation, for while the Bible informs us of angels, and that they came *from heaven* to our world, astronomy proves *the fact* that there are millions of worlds *in the heavens*, from which angels might come. The Bible tells us, that Jesus Christ is gone *into the heavens*, and will remain there till the times of the restitution of all things, when he shall return with myriads of attendant angels. But since astronomy has discovered these residences of intelligence, to one of which he might go, where he might remain, and from whence he may come again, there does not require half the faith to believe in the ascension, that there did in the days of our fathers.

Astronomy mightily expands the ideas of God which we derive from revelation, and nothing can be more certain than that he is in *the heavens*, and nothing more correct than that in our devotions we should lift our eyes *to the heavens*, for these ideas are truly Biblical, and are initiatory instructions and preparations of devotional feeling for the sublimities of modern discovery. As every star is a world or a sun, a single glance *to the heavens*, will show us more of God by millions of times, than our single world can. Therefore the Bible taught what was right, when it directed the sweet incense of the tabernacle, and the prayer of the destitute, and the cry of the oppressed, and the song of the grateful, to ascend *on high*. It was right to teach us to lay up treasure *in heaven* with God, that our heart might be with him. It was right to say, that the hope of the Christian *was in heaven*, for our hope is in Christ

who has gone to one of the residences *in heaven*, and in the bold metaphor of the Mosaic ritual, has entered within the veil. It was right to say to the persecuted, "great is your reward *in heaven*," because Jesus says, their names were written *in heaven*, or in other words, were in the Divine Mind.

But all this has no reference to the residence of the human race after the resurrection, which I am bold to say, is neither declared nor implied to be *in heaven*, in any one of the revelations of God.

That after the resurrection, the righteous shall go to heaven, (that is, according to the ideas of our childhood, to some beautiful place above the skies,) and there sing praises throughout eternity, has assuredly been taught us, and is generally believed. But science teaches us, that *there is no such place*, and happily the Bible does not say that there is. But as this globe has already undergone many changes in its progression to its present state, revelation informs us that it has to undergo yet one more; for as God has laid the foundations of the earth, and as the heavens are the workmanship of his hands, so he shall change them, and they shall be changed. It informs us, that thus saith the Lord, behold I create new heavens and a new earth, in which there shall be universal peace, and nothing to hurt or destroy; and that the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy on their head, that they shall obtain joy and gladness, and sorrow and sighing shall flee away. It tells us, that in this mountain the Lord of Hosts will swallow up death in victory, (which will be brought to pass, according to Paul, at the resurrection,) and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken *from off all the earth*, for the Lord hath spoken it.

This, I presume, will be enough for one Pioneer. In my next, I will show that Christ's kingdom is *not from hence*; and that the kingdom and dominion, and greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom.

I am, yours respectfully,

WM. M'KEAN.

THE BENEFICENCE OF GOD.

A BELIEF in the existence of a God, is natural to man. There is something implanted in his bosom, which, even without the assistance of reason or revelation, inclines him to soar into the realms of thought, and to conjure up a tutelary divinity, in which to repose his confidence. The earliest records of the human race exhibit this inherent tendency of man to dedicate his fortunes to the protection of an invisible power. In the Pagan world, every grove and stream had its deity, and every virtue and vice its divine representative. The Greek and the Roman bowed with reverence before the altar of Jupiter; and the Egyptian presented his offering to the weeping genius of the Nile, whose tears, he imagined, were the cause of its periodical inundation. And although the polytheism of the ancients has been discarded for a more rational system of religion, we may still regard it as an evidence of the strength of that principle in our nature, which leads us to seek for support and encouragement in the belief of a supernatural intelligence.

Such a belief is essential to our happiness; but only in so far as we consider the Deity in the character of a beneficent Father. There are moments when the mind, broken down by misfortune and blasted in all its prospects, recoils upon itself and sinks into utter desolation beneath the weight of its accumulated sorrows. It is then that we feel the want of a being to whom we may look for support in the midst of our affliction. It is then that we turn our eyes upwards in humble supplication to the pervading Spirit of the Universe, while the balm of consolation and comfort drops, "like dew from heaven," into the recesses of our bosom. But it were better to deny the existence, than to doubt the beneficence of God. The idea of a being cruel to conceive and almighty to perform, fills the mind with unutterable horror. Far from being at any time the antidote of our grief, it would ever be the bane of our joy. We can endure, with proud resignation, the harshest cruelties of an earthly tyrant, because we know that his dominion is limited; but the thought of a despot, infinite in power, from the terrors

of whose malevolence the universe affords no shelter, and eternity no prospect of escape, overwhelms the mind with the darkest forebodings of despair. We cannot however, for an instant, give credence to such a supposition. It is unnatural, because it is repulsive to our feelings; it is false, because it is unnatural.

The beneficence of God is apparent in all his works. Whether we contemplate the minute atoms of microscopic research, or the stupendous objects of astronomical observation, we are equally impressed with a belief in the goodness of their Creator. Our own selves are a revelation to us of his paternal character. Although the conjectures which we may form concerning the principles of our being, must ever be vague and unsatisfactory, we can discern in the structure of our bodies a frame of exquisite mechanism, adapted to the wisest and best of purposes. While there are no bounds to our imaginings, either in relation to ourselves or the outward universe, there is a certain point in the progress of our knowledge beyond which it is impossible to proceed. But the field is sufficiently wide, and the materials sufficiently ample to force upon us the conviction of an all-perfect Original. If, however, we are asked the use of inquiring into subjects which the Deity has placed above the reach of our comprehension; we answer,—that we are gratifying one of the noblest principles of our nature, and that the pursuit of high intellectual enjoyment, is the best means which we possess of moral and rational improvement. Man is essentially a contemplative being. Reason, to which the passions ought ever to be subservient, is the characteristic by which he is chiefly distinguished from all other creatures; and the cultivation of this sublime faculty ought ever to be the principal business of his life. Its sovereignty it is his duty to uphold, when passion or prejudice would excite him to rebellion against it. It is the guide of his steps, and the guardian of his peace. When it is neglected, depravity prevails; when it is outraged, remorse overwhelms. The worm that crawls upon the dust, unconscious of the gigantic evolutions that are in progress around it, enjoys not less of intellectual gratification than the grovelling sensualist, who has

extinguished, by a long course of debasing licentiousness, the divinity of his nature, which, properly directed, would have opened to him a new world of enjoyment, of which the remotest conception never once dawned on his besotted imagination.

There are indeed but few men fully alive to the wonders by which they are surrounded. The great majority of the human race bustle through the world without even an attempt to soar into the high heaven of reflection, or to penetrate the mysteries of their being. Peculiarity of situation, and a want of mental enlightenment, may do much to bind men down beneath the absorbing influences of ordinary life; but even in circumstances the most favourable to the developement of the intellectual powers, a spirit of engrossing worldliness too generally prevails. The dazzling magnificence of the creation is presented to our senses long before our minds are capable of any palpable emotion; and afterwards, when our enlarged capacities are enabled to appreciate the objects that present themselves, so familiar have they become to us, that they fail to awaken our attention. Suppose an individual shut up from infancy to manhood in a dungeon, and suddenly introduced to the splendours of a summer noon-day. With what unspeakable amazement would he behold the stupendous luminary in the heavens—the rivulets gushing from the mountains—and the fields covered with verdure! And when he was told—if indeed the truth had not previously flashed upon his mind—that the sun afforded us light and heat, the streams drink, and the earth food, and that all these were necessary for our support and happiness; how would his astonishment ripen into admiration, and his admiration into gratitude! And yet we regard these various phenomena with comparative indifference. The customary occupations of life absorb too much our thoughts; and so keenly are we bent on the pursuit of mean and transient objects, that we seldom allow ourselves to pause amidst the whirl and ardour of social intercourse, to look around in the calm spirit of philosophy, on the world of which we are inhabitants.

By a careful examination of the works of nature we find, from the means of happiness which we possess,

that the misery existing in the world is, in too many instances, the result of man's own folly, selfishness, and crime. Are we poor—who is the author of our poverty? Are we oppressed—who is the oppressor? Are we in want—whom have we to accuse? Is there not abundance on the wide circumference of the earth to satisfy the whole family of man? The gnarled oak may be shivered by the lightning; the adventurous bark may be dashed to pieces on the rocks, and the populous city buried in the ashes of the volcano; but in each of these we recognise the working of a natural and a necessary law, and not the dispensation of an incensed God. But what shall we say of the licentiousness which corrupts—of the tyranny which enthral—of the superstition which degrades? What apology shall we offer for the fatal results of misgovernment—the horrors and ravages of war? Let us not attribute to the providence of God, the misery which man in his free agency has caused, nor look for the marks of his benignity in the history of a nation's guilt. It is to the capacities of enjoyment which he has implanted in our nature, and in the means which he has afforded us for their gratification, that we must turn for evidence of his goodness. We must cast our eyes within, and around us. We must contemplate the little world in our own bosom—the feelings and faculties we possess. We must dwell upon the bounties which Providence has scattered along our path. We must think of the earth upon which we tread—of the treasures which lie in her bosom, and the munificence which waves upon her surface. We must traverse the broad Atlantic, and survey the mighty rivers which carry a thousand blessings into the very heart of the Western Continent. We must visit the scattered portions of the human race, and behold the means which are everywhere provided for their support and gratification, from the Laplander with his rein-deer, to the Arab with his camels. In short, had we the wide universe for our range, we should find, from its centre to its remotest verge, the impress of a beneficent Creator.

It is true that the earth has to be cultivated to produce fruit in abundance; that before we can enjoy the

advantages of commerce, ships have to be built and oceans navigated; and that in order to share the joys of a domestic home, trees have to be cut down, and habitations constructed; and that all this requires the labour and ingenuity of man. But let it be remembered that our happiness rises in proportion to the difficulty with which it is attained. There is a proud satisfaction in baffling and surmounting obstacles; and while success affords us the purest species of delight, disappointment serves to sharpen and increase our energies. If prosperity is never without its alloy, adversity is seldom destitute of some redeeming quality. It seems to call into operation, faculties of whose existence we had no previous knowledge; and the consciousness of the greatness of our nature, raises us above the pressure of adverse fortune. We might have imagined a want of benevolence on the part of the Deity, had he thrown barriers across our path, which it was impossible to surmount; had he placed the food of fishes in the air, and that of birds in the sea, and failed to adapt the elements to the nature of their inhabitants. But nothing of this kind is observable in the creation. All is beauty, and harmony, and order, and regularity. If misery exists in the world, it is because we have neglected to make a proper use of the faculties with which we have been so liberally endowed. A green carpet is beneath us, an azure canopy is above us, a capacity for enjoyment is within us. Nature has everywhere presented us with the means of unbounded felicity; and man in order to be happy, has only to learn to be wise.

Glasgow.

THE MORAL PHILOSOPHY OF SCIENCE.—No. I.

SCIENCE is knowledge, and “knowledge is power;” and as by moral philosophy is usually understood the principles of human duty, our topic is, the application of the power of science to the performance of human duties. This is the age of power. Steam is applied to the spread of science. Publications are multiplied, and lowered in price, till readers need a steam-engine power to keep pace with the almost miraculous print-

ing. Then there are, besides the multiplicity of scientific lecturing, a thousand different methods at least, for making the acquisition of knowledge easy. The contrivances, allurements, and stimulants lying along the path to the temple of science, are so numerous, ingenious, and efficient, that a man must offer a sturdy resistance, to avoid being moved onward with the great current of human beings advancing towards the regions of knowledge. He who would not become wiser, must take some pains to keep his position in the purlieus of ignorance. An inundation of cheap literature rolls past him, and a tempest of useful knowledge rushes against him. A far lighter task he finds it, to move along with the moving power, than to remain stationary. Surrounded he is by countless men, women, and children, all pointing to the temple of knowledge, and loudly shouting—*Onward!* But out of the vast multitude, few seem to have any well defined ideas of the object of their onward movement, beyond that which is implied by moving fast, and knowing much. They are travelling on the railroad of knowledge fifty miles an hour, and that is a glorious speed! But the question, What am I the better for it? never found an entrance into their minds. “Knowledge is power,” say they, and they tell truth; but they forget that power may be inactive and useless, or active in working mischief. It is not enough to have power, it must be exerted, and that, too, wisely and beneficially, if it is to be made valuable. Samson asleep, was as helpless and useless as an infant. A steam-engine of two hundred horse-power standing idle, is doing no earthly good to its owner; and if it always remained idle, it would never be worth a penny: so of knowledge. Suppose I knew all the plants that grow, and all the minerals that exist; all the beings that live, and all the stars that shine; and could talk fluently upon every subject of human thought, in any language, living or dead, and was not a better and happier man, what would my great learning profit me? Just as much as Daniel Dancer’s great wealth profited him when he would have starved for want of food, clothes, and fire, in the midst of his heaps of gold, but for the charity of a benevolent lady. His money, rightly used,

would have been a great power; but not employed, it was to him utterly valueless. As many pebbles, or pins, would have been of equal use to the possessor. "Get knowledge," like "get money," should be followed by the phrase, *and use it aright*.

To the benevolent mind it is ever a matter of deep regret, that power, either physical or mental, should be non-employed, or put forth only to inflict injury. How painful is it to see great bodily strength misdirected and abused! How afflicting, to behold superior mental energy engaged in producing evil! When faculties of body and mind are directed towards the oppression of others; when science is harnessed to the car of tyranny; when learning is yoked to the chariot of bigotry; when the arts are lashed to the passions, and fraud, and war, and devastation, and death are the fruits of the unholy alliance; then tremendous proofs are furnished to the truth of the position, "Knowledge is power,"—but it is power to curse. Knowledge was power in the hands of Alexander, Cæsar, and Napoleon; and the countries ravaged—the villages, towns, and cities destroyed—the multitudes of human beings slain—and the demoralisation and criminal tendencies and miseries of whole nations, which followed in their train, bore testimony to the reality of its effects. These men, and thousands besides, have made knowledge subservient to the purposes of multiplying human woes. But knowledge is also power for good. When it is joined to philanthropy, when it is united to brotherly love, and when it is made to yield liberty, peace, and happiness, then it is priceless power; for it is power to bless. Of its beneficial effects it has given ample evidence through the instrumentality of such men as Newton, Howard, and Watt. And wherever the mind is enlarged, the soul elevated, and the heart's beat is quickened and strengthened by noble emotions and generous resolves, while the head is augmenting its mental treasures—there science is seated on a legitimate throne, swaying a gracious sceptre, and putting forth her power for the sole good of her subject. To be under her dominion then is bliss.

The sum of these remarks is, that science, or knowledge, to be rendered really valuable, must be made to

augment human happiness; and human happiness is ever in the ratio of moral greatness. There are animal pleasures, and knowledge can be made to increase them. But in them alone, however numerous, true happiness is not to be found. When knowledge has been power to procure merely sensual gratifications—eating, drinking, sights, and sounds—it has not then made the individual happy. Something more, and something higher, is necessary. And that something is not found even in dominion over others. Perhaps few men are less happy than the tyrannical ruler of a great nation. And certain it is, that the humblest individual, who is completely master of himself, ruling his own spirit, reining his own propensities, gathering in stores of useful knowledge, and actually making those acquirements useful to himself and those around him, belongs to that class of God's rational family who know by experience the meaning of true human happiness. This fact is becoming more generally known. The moral uses of science are now admitted to be the ultimate ends for which they should be studied. It is granted that all mental acquisitions should be made to promote moral improvement. Upon this principle, and for this special purpose, societies have lately been formed in several of our cities and towns. They must do good. They merit the support of every friend of his species, every true lover of himself. The sciences are in themselves beautiful to look upon, and delightful to contemplate; but he who extracts from them their moral sweets, is acting as much more wisely, and prosecuting an object as much more important, than the mere gazer, who only acquaints himself with their existence, their qualities and attributes—as the bee, extracting honey from the flower, is more laudably engaged than the butterfly that just perches for an idle moment on its petals.

If the Deity has surrounded man with a material universe to be explored, and endowed him with mental powers for prosecuting the work, enabling him thereby to penetrate the arcana of the mineral, vegetable, and animal kingdoms—to explore the heavens—to ascertain the amount and results of celestial forces—and even trace the phenomena of thought to their causes; it is

surely no irrational inference, that these objects and instruments were designed chiefly for the moral training of moral agents. We have had moralists upon every thing, from the sun to the grain of sand; and yet man, taken in the mass, is far from being strongly affected by the lessons. Spiritualising, too, in abundance, the world has long had; and yet the world is not spiritualised. Perhaps one great reason of this may be found in the fact, that religion is usually viewed as something distinct from, if not actually opposed to morals; and science is too often represented as being a stranger to both morals and religion. If rightly understood, it would be found, that there is an important sense in which these three are one. Science, is *knowing* truth; morals, is *feeling* that truth; and religion, is *acting upon* that truth. Thus, if I learn the truths of physiology, I know the laws and principles of vitality and muscular motion; but if I feel the moral power of those truths, I am under their moral influence; and if I act upon those truths in managing my own bodily frame, and others which may happen to be under my control, so as to preserve a sound mind in a sound body, I am then performing one part of religion of no little moment. And to show how knowledge is thus, in the best sense of the word, to be made power—power over self, and power over the subjects of thought, so as to make all that is learned subserve the purpose of self-exaltation and the enhancement of happiness,—will be the object of the Moral Philosophy of Science.

D. D.

RELIGION IN THE SOUTH OF IRELAND.

I wish to record in the *Pioneer* some opinions on the state of theological opinion, the progress of inquiry, and its manifestation in this country.

Protestant Dissent. Our Unitarian friends here sometimes seem to despond, when deaths among our number remove ancient worthies, or when young and middle-aged sustainers of the simple truths of Revelation, are removed from a scene where integrity and industry are so much required. The chief cause of this anxiety seems to me to be, that when grieving

for those we love and value, we are more readily depressed than at other times. But we really have our trials to undergo as a religious community. Protestant dissent, as an intrinsic and separate principle and feeling, was, for the thirty years previous to 1815, or thereabouts, a mere dead letter. No doubt the posterity of some old dissenting families went more frequently to the houses of worship they were habituated to, than to any others; but as to any feeling of conscientious non-conformity, five or six in a congregation usually made up all who pretended to anything of the kind. Those were easy times for dissenters. The great Law Church slept on her easy cushion after eating her tithe; Methodists were still despised as a plebeian and inefficient force; Calvinistic Independents were scarcely known; and Presbyterianism, satisfied with being "*a little high church*," never disturbed herself after dinner; and by good-natured latitudinarianism and innocuousness, got smiled at as a medium invention for quiet-going Christians, whom nobody loved, and nobody disliked or feared.

But this calm could not last always. The Roman Catholics during the utter supineness of the Law Church, made sad havoc among the Protestants of country parishes. The Church got angry, but would not work. The Methodists came the round, and saving the Protestants from the Priests, they took them away from the Parsons. The Presbyterian negatives also, lost the democratic and zealous of their flocks; and in many instances none of the poor remained in the aristocratic and indolent Presbyterian congregations. Fifty-two sermons a year were then quite sufficient to cure the souls of any flock of Protestants; and any who wanted more exertion of any kind, were scorned as Methodists, and had indeed to go among them. At length the Church aroused herself, much to the indignation indeed of her hierarchical watchmen, the Bishops. Some Curates proposed *two* sermons on Sundays, and the Bishops had to yield; lectures and other munitions of war were sent into the field; catechisms and great work about premiums then followed; and as a bonus to the Bishops, confirmations and processions to the churches were got up for their lordships' share.

This movement, of course, disturbed other reposing bodies. The Presbyterians, who used to have slight fits of catechism, or evening service, and were indeed something beyond their Episcopal established brethren in gentle activity, now began to feel themselves behind their Mother Church. The Church of the State, too, had heard of heterodoxy in *that* body; and all the idle church-folk who used to go to "Meeting" because the service was "nice and short," and there was time for Sunday-walking after it, were by the Establishment new lights ordered to parade at head-quarters; and to produce them at home, Sunday schools were founded with good temporary success. Then the Dissenters appeared to fall off; but in fact, though nominally dissent appeared diminished then, it had been really reduced to its minimum previously, only that the record of it had not been published. Orthodox Dissenters got alarmed; some of their congregations being reduced to nothing, an effort was made in some places ineffectually; in others, by means of able preachers and favouring accidents, they succeeded. Where they have good preachers now, the low or Calvinistic churchmen help up their numbers on particular occasions; and, in fact, strangers who attend on noted days, sometimes witness the loan of a congregation. This the Law Church did encourage, for the purpose of excruciating the Unitarian dissenters; but the republican spirit which these visits induced, has become annoying to the aristocratic church, so much so, that she would be satisfied to let these militias disband themselves, or at least not go on foreign service. The visiting about of Calvinistic churchmen into orthodox meeting-houses, and their services at Missionary meetings, &c. has made such a parade of waverers, as in some cases to invite Ulster Presbyterians into various parts of Ireland. These men say they have heard a shaking in the valley of dry bones; and they have collected, principally from the Church, next from orthodox Independents, aided by a few nondescripts from the heterodox Presbyterian congregations.

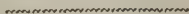
The Unitarians have not the advantage of any of these stepping-stones for bringing over recruits; their threshold is considered to be barred against pious feet,

by red-hot ploughshares, and of course no stragglers venture in. Yet all the points of heterodoxy are discussed abroad, being violently abused, and in a distorted view misrepresented to our Irish public. Still it is known that such a discussion is afloat, and if a few orators emanate from that party, they will certainly be heard. There are several querists and doubters abroad; the laity are doing something—they might do much more; but I fear our ministers follow too much the sapping plan—the evasive culture. Still it is hard to say what they could do; things are in a decided state of transition, and except from men of popular powers of oratory, and extraordinary talent, war on the popular views would by many be ill received. We must, in the South of Ireland, “bide our time.” Let the ministers aid, as far as they can, the steady progress of free discussion—let the people keep Sunday schools and societies for religious inquiry on foot, and some day the developing power will come on a prepared people. I fear nothing for the cause, if men will do their duty honestly.

I was particularly anxious that you should know these matters, because meeting-houses in Ireland, which were at one time a sort of chapels of ease to the Established Church, are now not nearly so fully attended; and the ignorance of some, and alarm of others, has made this matter appear under a false colour. We progress in fact; the people in Biblical knowledge, and a modest appreciation of their deficiencies; the ministers are anxious for usefulness, and know that religious exertion must be on the diffusive principle, *that all must work, and not a privileged class only*. One step more is, I hope, being attempted; namely, the high morals, public spirit of liberty, and social usefulness, which distinguished the older Puritans; but without the acerbity, conceit, or religious pride of those worthy professors of Christianity.

Limerick.

R. D. R.



PHRENOLOGY—No. IX.

CONNEXION BETWEEN THE MIND AND THE BODY.

“The truth, we do not scruple to say it, is, that there is not the smallest reason for supposing that the mind ever operates through the agency of material organs, except in its perception of material objects, or in the spontaneous movements of the body which it inhabits.”—*Lord Jeffrey*.

HAVING considered the innateness of the mental faculties of man, and the natural diversity of their absolute and relative strength among individuals, we now proceed to inquire into the foundations of that innateness and variety. Is the mind, as an independent being, endowed with particular qualities, susceptibilities, and powers? Do the properties of spirit vary in different men? Are strength and weakness attributes of the immaterial essence? Does the soul act independently of matter—or is the exercise of its powers influenced by material conditions—or, finally, is mind the mere product of living organization?

Into the properties of mind apart from living matter, the phrenologist does not inquire. He confines his researches within the limits of experience, observation, and logical deduction. Whether the soul itself varies in different individuals he presumes not either to affirm or to deny. Of its capabilities in past and future spheres of existence he confesses himself unable to derive from the light of reason the slightest knowledge. He looks at its manifestations in those circumstances only in which it is open to observation—in its state of connexion with the living body. All that he conceives himself authorised to affirm with confidence, in reply to the foregoing questions, is—that the mind cannot act in this world except in connexion with organization; that when the organization is excited or depressed, the mind suffers a corresponding change; that derangement of mind is simultaneous with derangement of the body; and that the excellence and efficiency of the one is always in proportion to the health, vigour, and excellence of the other. Whether living organization is the *cause* or merely the *pre-requisite* of mental phenomena, Gall and Spurzheim have thought it unnecessary to bestow much trouble in inquiring: in assuming, however, the existence of the two com-

monly admitted entities, *body* and *soul*, they have preferred the latter alternative. "When I say," observes Dr. Gall, "that the exercise of our moral and intellectual faculties depends on material conditions, I do not mean that our faculties are the *product* of organization; this would be to confound the conditions with the efficient causes. I confine myself to what can be tested by observation."* And to the same effect, Dr. Spurzheim observes: "I do not say that the organization produces the affective and intellectual faculties of man's mind, as a tree brings forth fruit, or an animal procreates its kind; I only say that organic conditions are necessary to the manifestations of mind. I never venture beyond experience; and therefore consider the faculties of the mind only in as far as they become apparent by the organization. Neither denying nor affirming any thing which cannot be verified by experiment, I make no researches on the lifeless body nor on the soul alone, but on man as a living agent. I never question what the affective and intellectual faculties may be in themselves, do not attempt to explain how the soul and body are united and exercise a mutual influence, nor examine what the soul can effect without the body. The soul may be united to the body at the moment of conception or afterwards; it may be different in every individual, or be of the same kind in all; it may be an emanation from God, or something else. Whatever metaphysicians and theologians may decide in regard to these various points, the position that the manifestation of the faculties of the mind depends, in this life, on organization, cannot be shaken."† Some phrenologists, particularly Dr. Elliotson of London, regard the mental faculties as a mere function of living organization, and see no necessity for the presence of a superadded immaterial principle. In a future paper, we shall take a survey of the arguments on both sides of this long-agitated question;—assuming in the meantime, for the sake of convenience, the existence of a soul in connexion with the body, but likewise premising that the force of the remarks now to be offered is exactly the same upon either supposition.

* *Sur les Fonctions du Cerveau*, i. 189. See also p. 331. † Spurzheim's *Philosophical Principles of Phrenology*, sec. iv.

The question to be considered here is, whether the mind is capable of acting independently, and without the aid of the body, or whether, on the contrary, the propositions above enunciated respecting its absolute dependence on the organization for the power of manifesting itself ought to be received as truth.

If the mind acts independently of the body, it follows that no change or injury of the body can have the slightest influence upon it, and that nothing which affects the body can at the same time produce any change of the mind. But innumerable facts show that such a conclusion is totally erroneous.

Look at a newly born child. Where do we see in it the evidence that mind is independent of organization—where are the manifestations of its intellectual and moral powers? Its mind, in truth, seems an absolute nullity. As the developement of the body advances, however, the mind gradually unfolds itself, till in manhood both are seen vigorous together. When the body begins to totter, the mind is reduced to weakness; and at length, in the age of decrepitude, it is reduced to the state of second childhood. Is it the immaterial mind which presents these different phases? If so, where is the probability that what is liable to decay is not equally subject to destruction? Is it not evident that the vigour of the mind is influenced by that of the organization, while in its own essence it may be incapable of change?*

During rapid growth of the body, the functions of all the organs are weak; and the mind at the same time loses its tone. When growth is completed, and the system has acquired solidity, the mind regains its vigour. How is this fact to be explained on the supposition that the mind is independent of the body?

The minds of the sexes are in some respects very different. Overlooking a few exceptions, it may be said that they form two great classes of minds, each preserving its peculiarities even where education and external circumstances are alike. To the truth of this remark every parent will testify. Has God bestowed upon men souls different from those of women? or is

* Some forcible remarks on this subject will be found in the *Phrenological Journal*, ii. 375.

it not more probable that the manifestations are modified by difference of organization?

Mental qualities are well known to be hereditary. Now it is organization alone that descends from parent to child: we cannot imagine the hereditary transmission of qualities of an immaterial soul.

Individuals, as was formerly shown, possess very different endowments of the moral and intellectual powers. Do their minds differ—or is it by excellence or deficiency of the organization that the manifestation of mental power or weakness is produced? Does God give to some men idiotic, insane, stupid, or vicious souls, and to others the souls of philosophers, philanthropists and statesmen?*. If so, human efforts can do nothing to ameliorate the condition of the mind, for the immaterial principle is beyond our reach. But if variety of organization be the cause of variety of mind, there is reason to hope for success; the mind being on this supposition sound in all, and imperfection attaching to the organs alone, which are liable to be modified by propagation and exercise.

After a certain period of mental exertion, the faculties become exhausted and unfit for duty. Even a total and regular suspension of their operations in sleep is necessary. Can the mind feel weariness—can the powers of an immaterial essence require to be suspended in nightly repose? The possibility of such things is not easily conceived.

The mental manifestations exhibit every day the most obvious changes, both in kind and in strength, occasioned by alterations of the organization alone. "It is certain," says Montaigne—and every reader's experience will confirm his statement—"that our apprehensions, our judgments, and the faculties of the soul in general, suffer according to the movements and alterations of the body, which alterations are continual. Are not our wits more sprightly, our memories more prompt and quick, and our meditations more lively, in health than in sickness?"† A fit of bile or indigestion obscures the intellect and sharpens the temper; a few glasses of wine produce the most surprising changes upon the intellectual and affective powers; by fasting

* See Phrenological Journal, vol. viii. p. 632. † Essays, b. ii. ch. 12.

for a single day, the loftiest understanding is laid low; and in a very brief space we may deprive ourselves of consciousness, by swallowing opium, or by entering a room filled with carbonic acid gas. If the mind is independent of the body, whence arises the obscuration of intellect which is felt in ill-ventilated rooms—whence the depression experienced in stormy weather—whence the weakness of mind that follows copious bleeding? Or how, on such a hypothesis, shall we account for the effects of the sirocco—for the mental lassitude which the Italians experience during the prevalence of its scorching blast? The indolence with which this abominable wind inspires the Neapolitans is altogether insurmountable: according to Brydone, “all works of genius are laid aside during its continuance; and when any thing very flat or insipid is produced, the strongest phrase of disapprobation they can bestow is, ‘*Era scritto in tempo del sirocco*,’ which means, It was written in the time of the sirocco.” Bodily exercise, it is well known, is in most cases a sovereign remedy for lowness of spirits, or, as it is sometimes called, the spleen. Dancing is particularly effective in this way, but active motion of any sort is useful—

“To cure the mind’s wrong bias, spleen,
Some recommend the bowling-green;
Some hilly walks; all, exercise:
Fling but a stone, the giant dies.”—*Green*.

Yet how are such things possible if the mind acts independently of the body?

We know the case of a lady, who is deprived of consciousness whenever she attempts to bathe in cold water. Let the same question be answered here.

The effects of extreme cold upon the mind are well known. Every one will recollect its influence on Dr. Solander when he and Mr. Banks were overtaken by a snow-storm in Terra del Fuego during Cook’s first voyage. A remarkable case of the same kind is related by Captain Parry. One very cold day, he sent two young gentlemen in search of a marine who had been exposed to a temperature much below zero, without any adequate protection; and so great was the effect even upon them, that when brought to his cabin on their return, “they looked wild, spoke thick and in-

distinctly, and it was impossible to draw from them a rational answer to any of our questions. After being on board for a short time, the mental faculties appeared gradually to return with the returning circulation, and it was not till then that a looker-on could easily persuade himself that they had not been drinking too freely. But to those who have been much accustomed to cold countries, this will be no new remark.”* Capt. Lyon mentions, that in the course of a land expedition in Winter Island, he was overtaken by an excessively cold wind, accompanied with snow. The thermometer stood at 25°. “Not knowing,” says he, “where to go, we wandered amongst the heavy hummocks of ice, and suffering from cold, fatigue, and anxiety, were soon completely bewildered. Several of our party now began to exhibit symptoms of that horrid kind of insensibility which is the prelude to sleep. They all professed extreme willingness to do what they were told, in order to keep in exercise, but none obeyed; on the contrary, they reeled about like drunken men.”†

But of all the circumstances which prove the dependence of the mental manifestations upon the body, the most unequivocal are the changes induced by disease. Excitement of the body by fever gives rise to excitement of mind, and the subsequent depression of body uniformly brings along with it a corresponding depression of the mental powers. The following case is recorded in an article on the York Retreat for insane persons, in the forty-fifth number of the *Edinburgh Review*:—“A young woman, who was employed as a domestic servant by the father of the relater when he was a boy, became insane, and at length sunk into a state of perfect idiocy. In this condition she remained for many years, when she was attacked by a typhus fever; and my friend, having then practised some time, attended her. He was surprised to observe, as the fever advanced, a developement of the mental powers. During that period of the fever when others are delirious, this patient was entirely rational. She recognised, in the face of her medical attendant, the son of her old master, whom she had known so many

* Parry's Voyages, 12mo., vol. i. p. 185. † Lyon's Private Journal, p. 165.

years before; and she related many circumstances respecting his family, and others which had happened to herself in her earlier days. But, alas! it was only the gleam of reason: as the fever abated, clouds again enveloped the mind; she sunk into her former deplorable state, and remained in it until her death, which happened a few years afterwards.”* Cabanis mentions the case of a man, who during a fit of obstinate quartan ague, changed from one of the most mournful beings to one of the most gay and cheerful, and whose natural austerity gave place to a temper the most indulgent. As the ague lasted more than a year, this state of cheerfulness had time to become habitual; so that the patient, although freed from his disease, never afterwards regained his former melancholy.† Dr. Cooke attended “a much-respected friend” of his own, in whose mind a striking change was effected by disease. “The person to whom I allude,” says he, “had always, up to an advanced age, shown an irascible and irritable disposition: but after an attack of palsy his temper became perfectly placid, and remained so until his death about two years afterwards.”‡

Nothing is more common than impairment of the memory by fever and other bodily disorders. Thus, among the causes which weaken it, Dr. Mason Good comprehends “injuries of the head, rheumatic or gouty pains in it, dyspeptic maladies, various narcotic poisons, prostrating hæmorrhages or want of food, and libidinous indulgence.”§ According to Thucydides, one of the effects of the plague at Athens was a remarkable loss of memory: “Many,” says he, “on recovery, still experienced such an extraordinary oblivion of all things, that they knew neither themselves nor their friends.” Dr. Good quotes from Boerhaave the case of a Spanish tragic author who had composed many excellent pieces, but so completely lost his memory in consequence of an acute fever, that he forgot not only the languages he had formerly learned, but even the alphabet. His own compositions were shown to him, but he could not be persuaded that they were his. Afterwards,

* Vol. xxiii. p. 197. † Cabanis, *Rapports du physique et du moral de l'homme*. ‡ Cooke on Nervous Diseases, vol. iii. p. 12. § Good's Study of Medicine, 2d. edit. vol. iv. p. 190.

however, he began once more to compose verses, and their resemblance to his former productions was so striking, that he at length became convinced that he was the author of them.* Dr. Rush of Philadelphia mentioned in his lectures, that the Rev. Mr. Tennent of New Jersey lost his memory entirely, at the age of nineteen, from a fever, during which he lay in a lethargy so deep, that for some days he was suspected to be dead. He had previously made considerable progress, but was obliged to begin his grammar again. Some weeks after his recovery, while he was repeating one of the early grammar rules, he suddenly recollected all that he had previously learned.†

Insanity, by which the mind is wonderfully changed, is a mere bodily disease. Whatever may be the theories of mankind on this subject, their practice is an admission of the truth of our assertion. In cases of mental derangement, it is invariably to the physician and not to the clergyman or intellectual philosopher, that the patient is confided; and by agents which operate on the organization alone, the physician effects a cure. He bleeds, and purges, and blisters; but never thinks of putting the disorder to flight by expostulation or argument. Those who speak of the disease of an immaterial being ought to explain the meaning of such a phrase. Disease is derangement of structure, and no one will maintain that structure can exist in an immaterial essence. If the soul is liable to fall sick, what, as we have already inquired, opposes the conclusion that it will also die? Causes which affect the body alone, such as disease and external injuries, produce insanity; its violence varies with the weather; it is hereditary in families; it is often accompanied by, or alternates with, disorders, palpably of the body. Insanity is then a bodily disease, and as such demonstrates the connexion of the mind with organization. By this corporeal malady, the intellectual powers are sometimes amazingly brightened. Van Sureten mentions the case of an uneducated female

* Good, *loc. cit.* † This account was separately communicated to Dr. Spurzheim and Dr. J. C. Prichard by Dr. Jardine of Liverpool and Dr. Stock of Clifton, both of whom received it from Dr. Rush. —See Spurzheim on Insanity, sect. vii., and Prichard on the Vital Principle, p. 172.

who, during her fits of insanity, displayed a rare facility of versification; and Pinel speaks of a madman who, during his long intervals was a very ordinary person, but during his fits, reasoned on the events of the French revolution with dignity, purity of language, and all the strength of understanding which could have been expected from the most learned and intelligent man in a state of health.* Some insane patients are quick in repartee, and exceedingly acute in their remarks; others, from being mild and reserved, become impudent, mischievous, and assuming: some, of the utmost integrity during their lucid intervals, show an irresistible propensity to cheat and steal; while others are visited with an extraordinary poetic inspiration. Willis cured a madman who expected his paroxysms with impatience: they gave him exquisite pleasure, and lasted ten or twelve hours. Then, every thing appeared easy to him: his memory acquired, all of a sudden, a singular degree of perfection; and long passages of Latin authors recurred to his mind.†

Hitherto it has been our object to show that the mind depends on organization *generally*, for the power of manifesting itself, and that it is liable to excitement, depression and other forms of derangement from bodily disorders *in general*. The question, however, meets us here—Are the mental manifestations connected with and dependent on the whole body; or has any part of it been exclusively allotted to them? In next paper we shall adduce evidence in support of an affirmative answer to the latter branch of the question, and of this yet more precise statement that the brain is the organ of the mind.

R. C.

REVIEW.

Feudal Scenes, by John Fullarton; p. 168. *Belfast*.

“THE age of chivalry is gone,” said Burke, in his sophistical and immoral apostrophe to the Queen of France. Apostates and aristocrats may lament it; but we are not amongst the number. In the contemplation of the actions of rude, semi-barbarous, and unen-

* Pinel, *sur l'Aliénation Mentale*, 2d. edit. p. 110. † Spurzheim on Insanity, sec. ii.

lightened men, whose only celebrity is derived from deeds of violence and blood, which disgraced the history of the world during the existence of the feudal system, there is little by which the mind and heart of the followers of the Prince of Peace can be enlightened or made better. That system was as opposed to Christianity as the religion which produced it. If the silken veil which, it is to be regretted, poetry and romance have conspired to throw over those days of bloodshed and pillage, were removed, the feudal chieftain would appear a very different person from the gallant and high-souled knight, "the pink of courtesy and squire of dames," which he is represented to have been in the flattering and overstrained language of too many writers. Happily the time has gone by, when physical strength was the only passport to distinction; and few in the present age would prefer the celebrity of the prize-fighter, or those powers for which the brawny robber of old was regarded as superior to his fellows, to the reputation of Newton, Howard, Watt, or Washington.

From the ancient history of Ireland but little can be drawn, that would afford much gratification to any except those who delight in the contemplation of human depravity and debasement. Though Irish historians, with a jealous regard to the reputation of their country, would have us believe that it was far advanced in the march of civilization and intelligence, even before the rays of knowledge had shone on any of the surrounding nations, yet their representations partake much of poetic fiction. However, as in the most unproductive regions of the earth there are many fertile spots on which the traveller gazes with pleasure, so, in the early history of Ireland there are bright and flowery oases, on which the eye both of the poet and philanthropist may dwell with satisfaction. It would have been well if the author of "Feudal Scenes" had employed those powers of description which he evidently possesses, upon some other portions of the eventful history of his country, from which the mind could derive some useful moral lesson; but he is not the only modern writer who has committed the same mistake. One fault, in expression, we cannot pass

over. Though opposed to every thing like hypocrisy, we strongly condemn the uncalled for, and irreverent manner in which the name of the Deity is introduced into this and many other works of the present day, chiefly, as it should seem, to fill up a line, or with the hopeless attempt to make the matter more impressive.

The Works of William Ellery Channing, D. D. 2 vols. Glasgow, Hedderwick & Son. London, Simpkin, Marshall, & Co. and R. Hunter. Edinburgh, Oliver & Boyd.

THE works of Channing need no recommendation; they are their own passport. To diffuse them, is to confer a blessing on society. The early volumes of the *Christian Pioneer*, we trust, did some good in this way, by disseminating more extensively in Britain the writings Dr. Channing had then published. The republication of portions of his works in Liverpool and London, have also aided their circulation. The edition now published in this city, will do still more for this important object. The volumes hitherto published, were too expensive for the generality;—this is the people's edition. It is also the only complete one, as yet printed. The first volume contains 466 pages, and the second volume 500 pages. To those who read this Magazine, we need say nothing as to the execution of the volumes. A more useful present could not be given to the young; a more valuable work cannot be possessed by individuals of any age.

MONTHLY RECORD.

JANUARY 1, 1836.

WE have great pleasure in copying from the *Leicester Chronicle* of December 12, the following paragraph:—

“The Rev. J. Taylor, of Gallowtree-gate Chapel, in this town, having embraced the doctrines of Unitarian Christianity, resigned his office as minister of the Independent congregation assembling in the above-mentioned place of worship. His farewell sermon was delivered on Sunday evening, the 29th ult. Whatever differences of opinion there may exist as to the views which he has adopted, there can be none with respect to the integrity which prompted him to resign the

pastoral charge of a large congregation, and unite himself to 'a sect everywhere spoken against.' We understand that on Sunday morning next, Mr. Taylor, will preach at the Great Meeting" [Unitarian Meeting-house, of which the Rev. C. Berry is the minister].

THE Rev. Henry Giles of Greenock, has received and accepted the invitation to become the minister of the Congregation assembling in the Chapel, Toxteth Park, Liverpool; the Rev. Charles Wicksteed, their former minister, having removed to Leeds. We rejoice that his sphere of usefulness will be more extended. May happiness be his portion. May God's blessing crown with success his efforts for human good.

BEFORE these pages are in the hands of our readers, 1835 will have closed, and 1836 commenced. Whilst we rejoice in the many blessings, which during the present year have encompassed and cheered us onward, we trust without a fear the events of coming time to the same all-righteous, all-merciful Providence. Our best wishes are for our friends; happy and improving may the year be to them. Onward time unceasingly rolls—onward be their aim, in all that can enlighten and purify themselves—in all that can elevate and dignify humanity. May recollections of the past, may the deeds of the future, breathe the spirit of the following lines, on

THE YEAR'S CLOSE.

I.

THOU art flying, thou art flying,
 And thy race will soon be o'er;
 In this darkness thou art dying,
 Chill'd in the tempest's roar.
 Thy wearied wings are closing,
 And thou'rt sinking to repose in
 The silence of past ages—evermore!
 Like to a flickering ember,
 Thou art fading, dull December!
 The cold blast shrieks thy knell:
 Hark! the midnight bell is pealing,
 And its echoes o'er us stealing,
 For thy flight brings sadden'd feeling—
 OLD YEAR, farewell, farewell!

II.

But merry peals are ringing,
 Joyous notes are on the blast
 For the infant year that's springing
 Like a phoenix from the past.
 Shall the joy that now we meet in
 As broken hopes be fleeting,
 And the chain of darken'd sorrows round it cast?
 Oh! while heaven's gifts are pouring
 On earth, let man, adoring,
 Feel his Creator near;
 While the sky's with gladness rending,
 With sacred feelings bending,
 Our prayers to heaven ascending,
 We welcome thee, NEW YEAR!

III.

Old year! tell what thou'st taught us
 Our hearts from crime to save;
 What lesson hast thou brought us?
 "List!—I speak it from my grave:
 O'er life's tide your bark is speeding,
 The dimm'd shores of Time receding—
 Live! your home is not upon this boiling wave;
 Its waters chafed and gliding,
 Their beauties, unabiding
 Like spray-rainbows, sink to nought;
 But there's a home supernal,
 Bright with glories ever vernal,
 Not made with hands—eternal!—
 This lesson have I taught."

IV.

New Year! with gladness beaming,
 Bright harbinger of cheer!
 Like the Borealis streaming,
 Wilt thou shine and fade, New Year?
 "As the golden insect dancing
 In a flood of sunbeam glancing,
 I shall glitter, then forever disappear."
 Time! Time! the aged, the blooming—
 Joys and woes thou art entombing,—
 No clime by thee untrod—
 Oh! while thy days are breaking,
 May we, to peace awaking,
 Still with pious hearts be seeking
 Our Father and our God!

THE MORAL PHILOSOPHY OF SCIENCE.—No. II.

Geography.

CONQUERORS study geography, to settle in their minds what sections of earth they shall attempt to bring under their control, and how they shall best accomplish their subjugation. But that is not the moral philosophy of geography. Miserly merchants study this branch of science, to devise means of drawing the riches of many lands into their own coffers. But that is not the moral philosophy of the science. Pupils at school study the subject, to be able to repeat the names of the various oceans, seas, lakes, and rivers, the continents, peninsulas, and islands, of which the surface of the globe is composed; and to be capable of enumerating the artificial divisions of the earth into empires, kingdoms, and states, and the nations of human beings, and the tribes of animals that inhabit different regions. But that is not the moral philosophy of the subject. It is not to awaken the generous emotion. It is not to sweep the chords of the heart, and call forth the melody of self-exalting and neighbour-blessing benevolence. Yet these are the first and the last of human duties, the very principle of vitality, in every one who truly lives a moral being. And he who does not so live, is dead while he liveth—dead to his own good, his own happiness.

But to send the mind around the world, in quest of information that shall strengthen and multiply the soul's sympathies, and tighten the bands of fraternal concord; to bid it speed from clime to clime, over mountains, valleys, and seas, and acquaint itself with the connexions which subsist between land and land, people and people, noticing the beauties which court admiration—the sublimities which demand a thrilling, delighting awe—and the things useful, which ask to be enjoyed, that the feelings may be refined, and the desires purified,—this is to extract from geography, at least some of its moral philosophy. This is to be better, by being wiser. And this we desire to do and be. Let us look upon the globe, and study its conformation, its constituents, its capabilities; but oh! let us not sever the study from the truth, that it is God's earth, let out

to man during his life only, and for the behoof of the whole human family. Then shall we accumulate evidence as we proceed, that the earth—which is the Lord's, with the fulness thereof—was never granted as a loan to any of the offspring of Adam, that it might be a prize for warriors, a treasure for misers, or a subject of useless speculation for the student.

Suppose five hundred persons were placed on an uninhabited, but fertile island, containing much silver and gold; but, instead of joining to explore its capabilities of rendering them comfortable, and mutually aiding one another in turning these capabilities to the best account for all—fifty resolved by force and fraud, to make the island their own; and another fifty agreed to forward their project, on condition of having the gold and silver which the island contained; and another fifty bargained to aid in the work, on the understanding that they should be allowed afterwards to live in idleness; and while these three fifties banded together, the other three hundred and fifty wandered about in small groups wide asunder, whom the united one hundred and fifty attacked in succession, killing some, and subduing others to their control, till the band of oppressors had gained their objects—one fifty owning the whole island, another possessing all the gold and silver, and the third claiming to live without labour, while the remainder of the original number, were doomed to toil hard for a miserably scanty subsistence, although their tyrannical rulers fared sumptuously every day,—would these persons have studied the geography of their new island, for mutual good, and moral improvement? Could there be the same sum total of human happiness in the island, as there would have been, had they all from first to last mutually and benevolently aided each other?

So of the whole earth. But in order to see the entire force of the supposition made, and its legitimate application to the world and mankind, it is necessary to gain an acquaintance with the form, size, and physical arrangements of the earth. And this is geography. That branch of the subject which determines by actual mensuration the exact form and size of our globe, and ascertains the latitude and longitude of places, or, in

other words, their distances from the equator, and pole north or south, and their distances east or west from a given point,—is termed mathematical geography. That part which points out the connexion of our earth with sun, moon, planets, and fixed stars, shows the influences of these upon man's dwelling-place, and unfolds the causes of day and night, summer and winter, climates and seasons,—is designated astronomical geography. And that division of this science, which investigates the composition and general features of the earth, as it is divided into land and water, diversified by mountains, valleys, plains, and rivers, and clothed with different kinds of vegetation according to its soil and climate, and covered with different species of living creatures, and takes cognizance of the various changes which are constantly taking place in those features, by the action of fire and water, and chemical composition and decomposition,—is styled physical geography. And if it be added, that an inquiry into the condition of the different nations and tribes of earth, their customs, laws, and governments, is political geography; and that an examination of the means of mutual exchanges, possessed by the several nations and people,—is commercial geography; it will be seen that it is a most extensive subject of thought, and very far removed from those that are trifling, unimportant, uninteresting, and uninformative. Least of all is it unfitted to aid in the performance of human duties, the exaltation of the mind, and the enhancement of enjoyment.

Without going into mathematics, we may become satisfied that our earth is a globe, or at least of a form very nearly approaching to it. Sir Francis Drake first, and many others since, we know to have sailed quite around our world; not indeed in a straight line, because land intervened, but in each of these cases a westerly or easterly course was pursued, till the ship arrived at the point from which she started. Drake performed this task from the year 1557 to 1560. The sea appears curved, both to the eye and by the approach and receding of bodies moving on its surface. A vessel seems, as it sails away from a spectator standing on the land, to sink gradually down behind a hill. A similar ap-

pearance is presented, too, on land. The traveller sees objects rise before him, and shrink from view behind him, in whatever direction he is making his way. And if the course pursued, either on sea or land, be due north or south, it is found after a certain distance has been performed, that stars not before seen, become visible in the quarter towards which the advance is made; and stars that were previously in view, in the opposite quarter, from which the observer has come, will have disappeared. Experiments, mathematically conducted, have demonstrated that the globe on which we dwell is nearly a round ball, of about twenty-five thousand miles in circumference, having its surface at the equator seventeen and a half miles farther from the centre, than is its surface at the poles from the same point.

This great mass is, on its surface, divided into land and water, the latter being seven-tenths, and the former three-tenths of the square miles of the whole. The water of the ocean, though unfathomable, is thought not to be deeper than the mountains are high. And the highest mountains on the globe, though rising to more than five miles above the level of the sea, are only as lofty, comparatively, as an elevation of the one-hundredth of an inch upon a globe of twelve inches in diameter. So that neither the height of mountains, nor the depth of oceans, materially interfere with the rotundity of the earth. Naturally, the land is divided into two great continents, and a vast number of islands. Europe, Asia, and Africa lie in one continent, termed the old; and North and South America in the other, called the new. These, together, contain about fifty-seven millions of square miles, of which something like forty-nine millions of square miles are habitable land; namely, three millions and a half in Europe, eleven and a half in Africa, twenty in Asia, and fourteen in America. Throwing aside one-half of this, as mountains, forests, sandy plains, swamps, the land on which men's dwellings stand, roads, &c. about twenty-five millions of square miles of available land for the production of food, will remain. Now, each square mile will, on a moderate calculation, support three hundred human beings; and, consequently, the whole earth would, at this rate, maintain from six to seven thousand millions

of human beings; and not improbable is it, that by a good system of agriculture extended over the earth, accompanied by good government, and universal, free commerce, and the rational use and enjoyment of the produce which the whole earth might be made to yield, for the good of each and of all, even twenty thousand millions might live in peace and plenty and true pleasure on earth.

Here, then, we pause in our progress, and before we farther explore the globe, consider what we have learned, and what we may do with our knowledge. We have found that the earth's inequalities vanish, when taken in connexion with its bulk. This truth we may apply to the important purpose of repelling every obtruding murmur, against what may at first seem to us the rugged and irregular surface of our sublunary abode. We have seen, that there is a large superabundance of soil for the sustenance of man. This knowledge we may and ought to employ, for the purpose of stimulating ourselves and others to aid every plan which has for its object the melioration of human misery, and the promotion of human comfort; under the conviction, that as the means exist, the object may be attained. Anxiety and fears about the incapacity of the earth to support its inhabitants, may then be given to the winds, and its Maker trusted to provide for his creatures so long as they will do their part to provide for themselves.

D. D.

THE MOTHER'S LAMENT.

HE is gone—he is gone—to his lonely grave,
 He hath fled to Him who his pure spirit gave!
 Oh! little I thought at my loved one's birth,
 That my tears should water his bed of earth;
 Or my hands the flowers should strew on his bier,
 And around his tomb the dark cypress rear.

He is gone—he is gone—my young and my brave!
 Oh! who shall water the flowers on my grave?
 Of all none is left o'er my bier to weep—
 Alone, unlamented, my dust must sleep,
 Except by the voice of the stormy breeze
 Forcing its way through the rustling trees!

He is gone—he is gone—like a lovely flower,
 He grew and bloom'd in his mother's bower,
 Till the spoiler pass'd o'er our happy vale,
 And smote him down with his poisonous gale!
 Oh! my heart's grown cold, and my spirits decay,
 Since the staff of my age was snatch'd away.

He is gone—he is gone!—but Thy power is great,
 When the heart is crush'd 'neath misfortune's weight;
 To the shorn lamb thou canst temper the wind,
 And pour heavenly balm o'er the wounded mind!
 Oh! teach my dark heart to Thy will to bow—
 Breathe peace o'er my soul and comfort me now.

He is gone—he is gone—to eternal rest;
 And though oft my soul is with gloom oppress'd,
 When I think that my last loved one hath fled,
 Ere he placed my dust in his father's bed!
 Still the thought is sweet, that when life is o'er
 We again shall meet, then to part no more.

J. F * *.

REMARKS ON DR. CHANNING'S SERMON
 ON "THE FUTURE LIFE."

(Continued from page 23.)

My engagement is to show, that "the righteous shall inherit the land, and dwell therein for ever," Psal. xxxvii. 29. That "the meek shall inherit the earth," Mat. v. 5. That "Christ's kingdom is not from hence," John xviii. 36. That although he be absent from this world at present, that "he shall come to be glorified in his saints, and admired in all them that believe," 2 Thes. i. 10. For when he comes in the clouds of heaven (Acts i. 11), there shall be "given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 13, 14. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom," verse 27. "The saints of the Most High shall possess the kingdom for ever, even for ever and ever," verse 18. "For the Lord God shall swallow up death in victory,

and the rebuke of his people shall he take *from off all the earth*; for the Lord hath spoken it," Isaiah xxv. 8. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded *world without end*." "For thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it *to be inhabited*: I am the Lord, and there is none else," Isaiah xlv. 17, 18.

How delightful to listen to these herald-notes of science; and how satisfactory, that while men have been dreaming that this world would be rolled together as a scroll, and that its place would be found no more at all; that it would be "dissolved, and, like the baseless fabric of a vision, leave not a wreck behind;" and have been imagining and fancying some place called *heaven*, but neither know where it is, nor what it is;—that science has discovered the inheritance of the meek, which the Saviour says is on earth, really to be an inheritance that fadeth not away. For, says Davy, in his *Last Days of a Philosopher*, "May we not venture to imagine, that in the changes of the divine system there is no decay, there being in the order of things a perfect unity, and all the powers springing from one will, and being a consequence of that will, are perfectly and unalterably balanced. Newton seemed to apprehend, that in the laws of the planetary motions, there was a principle which would ultimately be the cause of the destruction of the system. Laplace, by pursuing and refining the principle of our great philosopher, *has proved* that what appeared sources of disorder, are, in fact, the perfecting machinery of the system, and that the principle of conservation is *as eternal as that of motion*."

As man's ideas of God, have gradually become more worthy from the time that he was believed to walk in a garden in the cool of the day, so have the revelations of life and immortality become clearer since the time that Abraham, Isaac, and Jacob died in hope that in a future life they would receive the Land of Canaan for an everlasting inheritance, and confessed, in consequence, that they were pilgrims and strangers during their mortality. And that Abraham shall in-

herit the land, there can be no doubt in the minds of those who believe in the promises of God. On this, Stephen says, Acts vii. 5, "God gave him none inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him." It is quite indisputable, then, that God is pledged, yea covenanted by sacrifice to Abraham, that he shall inherit the land of Canaan: a promise not the least incredible with those who have faith in Christ, that the meek shall inherit the earth. The Patriarchs themselves had no doubt, for they died in faith not having received the promises, but having seen them afar off, were glad.

And "they that say such things, plainly declare that they seek a country." "Now, they desire a better country, that is an heavenly;" and they shall not be disappointed, for thus saith the Lord, "Behold I create new heavens and a new earth," and "as the new heavens and the new earth, which I shall create, shall remain before me, so shall your seed and your name remain."

Let any man lift the Volume of Prophecy, and point out one passage which intimates distinctly that the inheritance of the Messiah is to be anywhere except *on earth*. Had the hope of the Patriarchs and other saints of old, been in a country above the skies, astronomy would have shown them to be baseless. The high ecstasies of Psalmists, and the rich scenery of the Prophets, would all have been destroyed by the stern mandate of truth, which has been issued in these last days. And the hopes of the Peculiar People, and the trust of their holy ones, and the comforts of their poor and forlorn, would be shown to have been darkness, by the bright rising of science, which has discovered a universe of glory, over which, according to revelation, God presides in the beauty of goodness, and in the majesty of immensity.

The entire consistency of the prophecies and promises of the Old Testament with the ascertained philosophy of the permanency of the solar system, speaks to reason, saying, that the Prophets of Israel had a higher inspiration than mere poetic imaginings. There is every reason for belief, that the people of Israel were far behind other nations in knowledge and arts.

They were comparatively in a pastoral state. They were theologians from revelation, but philosophers they were not. Man, his nature, constitution, and prospects, occupied small part of their thoughts. But with heathen philosophers man was the subject of much speculation, the basis of many a theory. Yet, Israel's Prophets, without any pretension to philosophical research, without any of those helps which lead men to sublime conceptions or deep investigations, sang freely, and without an effort, of man's improvement through knowledge, and that wars would cease from the ends of the earth. We know of no mental process which fixed their minds on this glorious consummation, no severity of philosophical abstraction; nor had they any of those physiological attainments, which now, without revelation, make the improvement of the human race a matter so probable. The vision was opened before them by light from heaven. They had abundance of materials for common poetry. The sheepfold, the green meadow, the running brook, the still waters—flocks, herds, and the varied scenery of mountain and dale, rock and river, and these in the vigour of manhood might cause their strains to flow in sweetness and beauty. But the world, *created to be inhabited time without end*—man so sublimed in his progress towards the Divine likeness, till he should renounce all war as barbarism—man purified, till meekness, truth, and righteousness should ride prosperously in state—man humanized, till he should enjoy himself in abundance of peace, till the city of the Lord should begin the song, and the scattered villages should send back the echo, till the dwellers on the rock and in the wilderness should join the universal psalm, to be answered by the isles, and joined by ocean's roar,—these were conceptions too sublime for shepherds—themes too hallowed for spirits unwarmed by the fire of heaven, or unenlightened by the revelations of God.

Yours respectfully,

W. M'KEAN.

Alnwick.

ON THE WORK OF CREATION, AS RECORDED
GENESIS I.

Section I.—Remarks in illustration of the introductory, and some following verses.

“*In the beginning,*” &c.—This whole verse may be considered as a brief enunciation of the subject which is given in detail through the rest of the chapter. For, having distinctly described the work of the six days, which God is represented as employing in creation, the writer concludes by observing, “thus *the heavens and the earth* were finished, and all their hosts,” chap. ii. 1. So, when God made the expanse or firmament on the second day, *he called it heaven* (verse 7); and when, by the gathering together of the waters to one place, he had made the dry land to appear, *he called it earth* (verse 10). These were not then previously produced, and the first verse is only a general enunciation of what was about to be effected.

Verses 21 and 27, *berra*, the Hebrew rendered by *create*, verse 1, is used to express *formation*, not production out of nothing. The last relates to the formation of man, which in chap. ii. 7, is thus described, “and Jehovah God formed man *of the dust of the ground,*” &c. The Hebrew word here used is *itzer*, to *form, fashion, shape*, Isaiah xlv. 12. In Isaiah xlv. 18, the two words are employed, *berra* to signify the creation of the heavens, and *itzer* the *formation* of the earth, showing their near synonymy; and as *itzer* expresses the *framing* or *fashioning* of man from earth, *berra*, in the same application, has the same sense, though perhaps more generally expressed. It may mean, to *do* or *perform* somewhat wonderful or extraordinary; as Exod. xxxiv. 10, *beriace iberra, create a new creation*.—See *Parkhurst's Lex.* What the act of creating the heavens and the earth were in this instance, appears from the 7th to the 10th verses inclusive.

Understanding the earth not to have been produced out of nothing on this occasion, but simply as it is described verses 9, 10, we see the propriety of the previous mention of it, verse 2. It was in being before this act of clearing it from the waters, and rendering it habitable commenced, and which seems evidently to be meant by the term *berra*, verse 1.

Had the earth been at this period produced out of nothing, by the immediate fiat of *Jehovah*, it would surely not have exhibited that confused, chaotic appearance, that discordant and wild admixture of its elements which appears to have been its state previously to the following acts. These were evidently so many miraculous proceedings, whereby, from this state of darkness and confusion, *without form and void*, the earth was rendered a fertile and beautiful globe, with all its elements duly adjusted, rich in vegetable productions, and having each element furnished with its suitable inhabitants. But we find that the earth, the waters, and the air, which I understand by the *wind or spirit of God moving on the face of the waters*, were all in being previously to the commencement of what is here described as the six days' work. They were, then, not a part of that work, but were in existence prior to it, and in all probability had before been applied to useful purposes in the maintenance of life and enjoyment. But by some catastrophe, as by the approach of a comet, they had been thrown into confusion, and of course, all living creatures which might previously have existed upon it, must have been suddenly destroyed. Of such sudden destructions there are, according to the statements of M. Cuvier and other geologists, ample proofs in their organized remains. I will here introduce two statements from M. Cuvier's theory of the earth, which appear to me admirably to accord with this conclusion:—"Those," he says, "who shall take a comprehensive view of the phenomena, will, I am satisfied, be led to conclude that *there has at least been one succession*, and very probably *two* in the class of quadrupeds, *before the appearance of those races which now inhabit the surface of our globe.*" "All the known specimens of the bones of viviparous land animals, have either been found in formations from fresh water or in the alluvial formations, whence there is every reason to conclude, that *these animals have only begun to exist*, or at least to leave their remains in the strata of the earth, *since the last retreat of the sea but one, and during that state of the world which preceded the last eruption.*"

Can any account of the present state of our globe

better accord with the representation of that state which we are contemplating?—a world suddenly destroyed by some catastrophe, by which its former races of animals became extinct; this deranged world again restored to order, and furnished with races of living creatures of the same species as those now existing. When to this is added the similar catastrophe, recorded Gen. vii., by which a world of the same orders of animals as those now in existence, was destroyed, while a few of each species were preserved as the sources of all the present races; we find the Scriptural accounts of two submersions of the earth—the first, rendering it wholly uninhabitable, and *probably* destroying some former inhabitants—and the last, destroying all the known races, with the exception of a few of each kind, seems to present a remarkable coincidence with the above statements of M. Cuvier, drawn solely from his geological observation.

Chap. i. 2, “*The spirit of God.*” “The original terms might be rendered *a wind of God*, or *a great or mighty wind*; and so they have been rendered by some translators, both ancient and modern,”—*Wellbeloved*. Parkhurst understands it of “the material spirit, or gross air in motion,” referring to Exod. xv. 10, Psalm civ. 30, Isaiah xi. 7, &c. “The material spirit or gross air moved on the surface of the yet unformed orb of water and earth,”—*Parkhurst*. Since the materials of the whole globe appear to have been now in a state of confusion, I apprehend this is only a part of the description of that chaotic state. It might however be instrumental in dissipating the vapours. There was a mighty rushing of the gross air over the fluid and earthy mass; the light being at the same time excluded, probably not by the non-existence of the sun, which might be wholly unaffected by this catastrophe of the earth, but by the thick and gross vapours pervading the atmosphere.

“The phrase, *cedars of God*, means high cedars, *mountains of God*, lofty mountains,”—*Priestley*. So *wind of God*, seems to mean *a mighty wind*.

It appears to me evident, that the miraculous work of God, commenced with the first day’s work. If the earth was not now first formed, neither could the sun, as

the great centre of the solar system; and in all probability it was as little affected, as when the body of Jupiter, so vastly larger than our earth, was given a tremulous motion, and perhaps thrown into a chaotic state, by the approach of a comet. But the atmosphere was now full of vapours, as appears from ver. 6; so that even after light had made its appearance, it was necessary to make or produce a clear *expanse* (firmament) between the waters or clouds above, and those of the earth beneath. When, then, God said "Let there be light, and there was light," he probably caused by his miraculous interposition, a large portion of the water and other gross materials which floated in the atmosphere to be rapidly removed; and then the light of the sun broke through the attenuated atmosphere. This is the more probable, since on the second day a farther miraculous clearing of the atmosphere was required to separate "the waters from the waters;" as I can annex no other meaning to the words, "God made the firmament," &c. ver. 6. If on the second day the air was so charged with vapours, as to require this further miraculous interposition, it is clear that the sun could not yet be visible. Great was the miraculous work of the third day; for not only were the waters collected together into one place, so that the dry land first made its appearance, and both that and the seas received their name; but every species of plants, each containing the seeds of its future produce, were now first *created*, though that term is not here applied; the sense in which we use it, of absolute origin from the pure power of the Almighty, not perhaps being used in this chapter. It is evident, that as light could not be produced without the sun, so neither could that degree of warmth and of electricity which is essential to vegetation, unless by what would seem an unnecessary exertion of miraculous power. By much the easier inference from this state of things, is, that the sun was performing its part in the system; though being concealed by that abundance of clouds and moisture, which is essential to springing plants, he would not fall under the notice of a supposed spectator witnessing the scene and describing objects as they were presented to his observation. In turning to the fourth day, please to recollect,

that, according to what has been observed, the earth, the waters, the air, &c. were in existence prior to the divine miraculous interposition on this occasion, and that this interposition was directed to the *clearing* of the earth, of the *air*, and to the gathering together of the water in the form of a sea; and that thus the *heavens*, the *earth*, and *sea*, were realised, and received their names. So, here on the fourth day, the *sun*, the *moon*, and the *stars*, were by another divine act, such as the previous perfect clearing of the atmosphere, though before probably in existence as well as the earth, now first brought forth, presented, and accordingly have their uses with respect to the renovated earth assigned.

HOMO.

REVIEW.

The First, Second, and Third Books, for Sunday Schools.
Published by the Sunday School Association. London:
M. Eaton, 187 High Holborn.

THESE three little, cheap, and well got up books, are really three nice easy steps for helping children to begin their ascent to the temple of knowledge and virtue. And when they have, with the every little difficulty which is offered to their progress, gained the elevation, which though in itself but small, will appear to them very considerable, they will necessarily desire and endeavour to gain another and another height in the path that lies before them. Sunday-school teachers will consult their own ease and advantage, and their pupils' comfort, improvement, and benefit, by procuring for the use of their schools these publications of the "Sunday School Association."

Prayers for the Use of Sunday Schools, by S. Wood.
Published by the Sunday School Association. London:
M. Eaton, 187 High Holborn.

A very excellent companion to the preceding books, and worthy to issue from the same source, and to aid in begetting devotion in those young minds which the others have been engaged in instructing. That the soul should be without knowledge, is bad; but that it should be a stranger to devotion, is still far worse. Let children be taught to read, but let them also be

taught to pray; and let them be so instructed, as to pray with the spirit and the understanding. And this object would surely be promoted, if copies of these prayers were put into the hands of the children, to be by them read to themselves while the teacher read the prayer aloud; and they were then questioned as to the object of the address, and the meaning of the several parts of the prayer.

Materials for Thinking; or Questions and Hints respectfully submitted to the consideration of British Christians. By an Admirer of pure and undefiled Religion. Third Edition. London: Simpkin, Marshall, & Co.

ALTHOUGH but 16 pages, the "Materials for Thinking" would keep many a *sound* divine awake for some nights, if the weighty questions were the subjects of their candid, Scripture-loving, God-honouring consideration. But then, if such *sound* divines should, after using up the materials, find that they had built with them a true, living temple, in which reason and revelation sat enthroned; and Jesus Christ and his Father, and the love of human kind, excluded creeds, confessions, and prejudice,—they would perhaps be expelled from their churches, although they would have become divines much sounder than those to whom popular phraseology awards the title.

Unitarianism; A Lecture delivered at the Octagon Chapel, Norwich, by W. J. Bakewell.

BESIDES a good sermon, there are in this publication ten pages of notes, many of which are exceedingly important. Readers of Unitarian and Trinitarian controversy cannot, after a certain time, expect much that is new in a sermon, lecture, or volume on the subject. But they read on, because different minds clothe the same ideas in varied dresses. And as, upon this principle, works advocating Trinitarianism are daily issuing from the press, right and necessary it must be for those who esteem Unitarianism to be of heavenly origin, and the Trinity of human invention, to reiterate their convictions, and their strong reasons for their faith and hope. "Oh! I am tired and sick of controversy about the Trinity," says a Unitarian of twenty

years' standing, who has read Priestley and Horsley, Yates and Wardlaw, Carpenter and Magee, and a hundred other writers on the subject. "I am quite sick and disgusted with interminable controversy about two or three points which are as plain as the propositions of Euclid. One must be one; and three, three; the man-mediator between God and men, must be a man like unto his brethren; the only true God even the Father, must be the only true God; and the true worshippers who worship the Father in spirit and truth, must be the true worshippers; and it is pitiable to go on continually arguing for, and proving doctrines like these, which need no argument nor proof, farther than merely pointing to the positive, solemn statements of the Record." For such a one, Mr. Bakewell did not probably design his lecture. But such a one should remember, that controversial preaching and writing is still as necessary as ever, for the instruction of the thousands who are constantly rising into life, and exposed to the seductions of error. And if he be benevolent, he will cheerfully listen to it for the good it does to others, though it may not aid his own further enlightenment. The time will come, when the strict Unity and supremacy of the Father, the dependence of Christ, and the unpurchased pardon of repented sin, shall no more be called in question, than is now the existence of the Deity. But till then, the deafening din of thousands of weekly declaimers against these Bible doctrines, and the tens of thousands of agents who are daily and hourly labouring to sustain on their thrones objects of worship unknown to Moses and the Prophets, Christ and his Apostles, must continue to extort from the lovers of the evangelism that was once delivered unto the saints, repeated vindications of Gospel truth. And Mr. Bakewell's sermon is one of these vindications.

A Letter to the Rev. Hugh McNeile, A. M. Minister of St. Jude's Church, Liverpool. By "A Lean Unwashed Artificer." Liverpool: E. Smith & Co.

IF the writer of this pamphlet is really a man with a *lean and unwashed body*, his mind is fairly exempted from the poverty and pollution. There is no leanness

about the reasoning powers; no foulness attaching to the understanding, and bedimming its light. The minister, it should seem, has been labouring in the favourite vocation of a certain class of divines, to prove that because the Trinity is a mystery beyond the reach of human comprehension, therefore it cannot be disproved—and because it cannot be disproved, that therefore it may be true—and because it may be true, that therefore it must be true—and because it is thus proved or affirmed to be true, it ought not to be denied. The Artificer coolly but cuttingly dissects the sophisms of the Master of Arts, and shows, that of whatever other arts he may be master, it is not that of sound logic and sober sense. The preacher, having assumed that he had established the ignorance of his hearers on the subject of the Trinity, tells them, “we appeal to your ignorance.” The “*unwashed*” clearly demonstrates, that it is in that case ignorance appealing to ignorance.

“But,” says the artificer to the minister, “allow me to inform you, that it is *not* because we cannot understand the doctrine of the Trinity that we reject it. On the contrary, we reject it because we *do* understand it, and perceive it to be *unscriptural, ridiculous, absurd, and impossible to be true;*”—and he then proceeds to establish the various parts of this compound proposition, in a way, and with an acuteness which the rev. gentleman will find it extremely difficult to meet fairly, and oppose successfully. It is an ominous sign of the present times, and a strong indication of an advancing time that shall present a very different theological aspect, that “*unwashed artificers*” can teach gowned and titled divines divinity. This, however, the writer before us is qualified to do.

The Union and Reciprocal Influences of Science and Religion. A Discourse occasioned by the Meeting of the British Association in Dublin. By W. H. Drummond D. D., M. R. I. A. Hunter, London.

HE who comes with taste, judgment, and right feeling to the perusal of this heart-stirring, superior discourse, will derive from it no commonplace enjoyment; and

as he lays it down, will say of the meeting to which it refers, it must have been good, exceedingly good to be there, for that meeting was doing more to promote the cause of true religion than all the Crusades, and half the Councils, and many of the Convocations and General Assemblies of Divines, and Exeter Hall Meetings, and Protestant Ascendancy Associations, put together. Dr. Drummond's sermon is calculated to make a man love science the more because it shows her strong attachments to religion; and to love religion the more for the partialities towards science which that sermon proves her to cherish. And if He who formed them both, has conferred more power, and bestowed more beauty upon religion than upon her sister, science—that can be no better reason why the latter should be despised, or even neglected, than that Great Britain should be contemned because of the surpassing loveliness of Italy. The notion, that science and religion are antagonist powers, is in this discourse fairly met, and fully refuted. The opinion that the Bible censures true philosophy, is held up by the hand of a master, in a light which exposes its hollowness, deformity, and fallacy. The Old and New Testaments are proved to enjoin the study of nature. Much of this delightful sermon we should like to quote; but the following is all that our space will allow, and besides, our readers should really treat themselves to this rich mental feast, by procuring the Discourse.

One of our poets (YOUNG) struck by the aspect of the starry heavens as being conspicuously indicative of creative power, and calculated to stir pious emotions in the soul, says, "An undevout Astronomer is *mad*." But the observation needs not be limited to astronomy. The undevout student of any branch of science, or of any class of natural objects, is *mad*; or, if this be too strong a word, it will, at least, be admitted that he is deficient in wisdom, in feeling, in sensibility—and of him it may be predicated as truly as of the Pharisaical bigots of our Saviour's day, that "having ears he hears not, and having eyes he sees not, neither will he understand." For an angel standing on the house-tops, and speaking with the voice of a trumpet, could not more distinctly proclaim the being and perfections of Jehovah, than his works proclaim them daily and hourly around us: and to the man who does not hear their voice and assent to it, I deny the name of philosopher. He has yet to learn the first elements

of science—for “the fear of the Lord is the beginning of knowledge and of wisdom”—not only the beginning, but also the end. In this should all researches commence, and in this they must terminate, or they fail in the attainment of their noblest objects. I shall not, however, deny that science is valuable as contributing largely to the comforts and enjoyments of multitudes, who know of it nothing but the benefits it confers. It has taught man to subdue the elements, and facilitated every species of human labour and enterprise. It has tamed the ferocity of the barbarian, and converted the savage into a citizen. But in no respect is it so valuable as in leading to an intimate knowledge of God and his providence. There is a philosophy or a science which stops short at second causes, but true philosophy always mounts, with Religion, to the first. There may be a thousand or ten thousand links in the mighty chain, but she is well assured that the first is concatenated to the throne of God; and whether she is employed in searching out the things in earth or the things in heaven—whether with the geologist in examining the stratification of a rock, or with the astronomer in calculating the times and distances of the planets—with the zoologist in classing or studying the instincts of animals—with the botanist in considering the laws of vegetable physiology, or with the anatomist in dissecting a body,—in all, she leads to the Great Being who laid the foundations of the earth, who spread the heavens as a tent, or pavilion, to dwell in—who gives or takes away the breath of all animated beings—who prepares grass for the cattle and herb for the service of man—imparts to the eye the faculty of vision, and to the ear a perception of sounds. In the questions of the Psalmist—“He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?” (Psalm xciv. 9, 10)—we have the very quintessence of true philosophy. Here is an argument addressed to the plain common sense of every rational being, and which every one who has learned to draw an obvious consequence from its premises can clearly understand. But the man of science, who with proper instruments and acquired knowledge, proceeds to a minute examination of the eye—who dissects and scrutinises its different coats and humours, and its means of contracting or expanding the porch by which the light enters, to suit the purposes of vision under different circumstances, has a still more acute perception of the skill of the Great Contriver—he beholds with an amazement increasing at every step of his progress, that it is constructed on the most ingeniously scientific principles of optics; and on a similar examination of the ear, he discovers that it also is constructed on the most ingeniously

scientific principles of acoustics. How great an artist, how infinite in wisdom, must he be who planned and perfected such a beautiful and complicated apparatus! What shall we say of the mind, and its faculty of applying this apparatus to all the purposes for which it was designed? What of its power of thinking, reasoning, and of collecting, hoarding, and dispensing the treasures of knowledge and truth? What of Him who formed it? "*Shall not he know?*" We are left in awe and wonder at the reflection, and can only exclaim with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Why is Popery Progressing? By David Thom. London: Simpkin, Marshall, & Co.

AY, why is Popery progressing? we asked, as we took this pamphlet into our hands; and simultaneously another question upreared its front and upraised its voice, saying, *Is Popery progressing?* Then we read the pamphlet, most confidently expecting to find something good in a production of a mind which we knew to be both liberal in its speculations, and benevolent in its aims. Nor did we lay it down in disappointment. Good things there are in it; and well would it be, if Catholics and Protestants, Churchmen and Dissenters, would turn them to account. The writer shows, that there are many great anomalies and evils in the ritual and practices of the Church of Rome. But he also shows, that not a few of these have been adopted, and are still cherished by the Established Churches of England and Scotland, and by many even of the Dissenters. He gives something like demonstration, that some of the very worst features of Popery are deeply impressed on popular Protestantism. Such as is the Mother, so are the daughters, only they are younger and have different names, and are dressed after a newer fashion. But they inherit their parent's spirit. If she made creeds, and persecuted those who rejected them, and claims infallibility, and substituted the traditions of man for the Word of God—so do they. All this may be very true; but the truth of these positions must surely be fatal to Mr. Thom's assumption, that Popery is progressing. Popery progressing! How, in the name of wonder, can that be possible, if Pro-

testantism is Popery? Suppose a Church-of-England-man join the Catholics, what has he changed?—His name. But what else? Oh, the head of the church. And what of that? Is it not precisely the same in principle, to own one man to be the infallible head of the church, as to acknowledge another, or others, whether Pope, King, General Assembly, or Conference? Ah! but he has changed consubstantiation for transubstantiation. Well; and where is the difference? Transubstantiation is more plainly taught in the Bible than is the Trinity; and it is not more absurd and impossible. It is, like the Trinity, a mystery, and one mystery is as good, as useful, as rational, and as easy to be believed as another. If we *could* be Trinitarians, we *would* be Catholics. It is the only consistent form of Trinitarianism in Christendom. The advocate of mystery, implicit faith, the prostration of the understanding, and submission to human authority in matters of religion—is not, if Protestants speak truth, changing any one essential principle when he leaves the Protestant and joins the Catholic Church. He is merely calling himself by his right name, taking his proper place, and acting a more consistent part than before. If the increase of Catholicism be the increase of consistency, may it still progress. Catholic consistency must be better than Protestant inconsistency. But we are not, after all, so sure of the progress of Popery as Mr. Thom seems to be; nor are we alarmists, though he tells us he is one. He says great numbers of Catholic chapels have within these few years been built. True; but have Protestant churches and chapels been pulled down? How many new churches have the Episcopalians and Presbyterians erected during the same period? How many have the various sects of Dissenters built? Take the population of Catholics in Great Britain thirty years ago, and the Protestant population of the same year, and then count the places of worship built by each, and let us see on which side this chapel-building tells. Not on that of the Catholics, we opine. And if it did, who is afraid? Not we; though Mr. Thom, somewhat inconsistently, declares he is, and yet affirms his conviction, most assuredly a rational one, that truth and righteousness will prevail.

We firmly and gratefully believe, his conviction is in this case warranted by the Word, the attributes and government of God; and therefore we cannot be alarmed, no, not even should Popery really progress till it became universal. Catholicism has lately, in many instances, far excelled much of what is termed Protestantism, in benevolence, forbearance, and the spirit of Christ. This is surely no reason for being afraid of its spread. But if it be desirable to check its progress, and if it be true that it is, as a system of voluntaryism, gaining ground, and Protestantism, having two church establishments in these realms, is losing, then the best mode of giving it a retrograde motion, is to make it the established religion. Yoke it to the State, and as it would thus seem, it will be sure to languish and die! The outcry in Scotland and England about the progress of Catholicism, is a most miserable compliment to the two Church Establishments, once so bitterly hostile, now so strangely loving.

MONTHLY RECORD.

FEBRUARY 1, 1836.

Anniversary of Greengate Chapel, Salford, Manchester.—The religious services in connexion with the eleventh anniversary of the opening of the Unitarian Meeting-house, Greengate, Salford, were held in that Chapel, in the forenoon and evening of Sunday, 27th December, when two sermons were preached by the Rev. Hugh Hutton, of the Old Meeting, Birmingham; that in the morning, an argumentative and logical discourse from Colossians ii. 8, 9, and John i. 16; and that in the evening, an excellent and impressive sermon on Christian liberty. Collections were made in liquidation of the debt on the chapel, amounting to about £22. The annual social meeting was held the following (Monday) evening, in the Exchange dining and anti-rooms, Manchester, where about 350 ladies and gentlemen, members of the congregations assembling in Cross-street and Mosley-street Chapels, Manchester, and Greengate, Salford, with friends from the neighbourhood, took tea together. About twenty-four

Unitarian ministers were present. To these were unexpectedly added, during the proceedings, Dr. Montgomery of Belfast, and the Rev. Edward Higginson of Hull, both of whom were passing through the town, and, hearing of the meeting, came to it. After tea, the Rev. J. J. Tayler, minister of Mosley-street Chapel, took the chair, and commenced the proceedings by giving, as the sentiment of the meeting,—“The King, may he continue to seek the repose and security of his throne, in the liberty, the virtue, and the happiness of his people.” In giving the next sentiment, the chairman said, that as this meeting was of no political, neither was it, in any sense of the word, of a sectarian character, we meet here (continued the reverend gentleman) as fellow-Christians and fellow-men, and in the further expression of this sentiment, we are desirous to extend our friendly regard, and to hold out the right hand of fellowship to every human being of every party, of every name, and of every creed; for this appears to us the just and legitimate expression of the spirit of the Gospel, to look upon all men of every name as our brethren, united by the ties of a common nature, to the one God and Father of all, and holding towards each other the sentiments of friendship and of charity and good will. We give, then, “Our brethren, of every country, creed, and complexion; may the spirit of brotherhood be speedily and effectually manifested through the world, in the disappearance of war, slavery, cruelty, and ill-will, and in the substitution of peace, liberty, love, and intelligence.” The Rev. Franklin Baker, of Bolton, responded to this sentiment; and the meeting was next addressed by the Rev. J. R. Beard, minister of the Greengate Congregation, who noticed the fact of its increase in numbers, and other circumstances, as having rendered it necessary to obtain more accommodation, and the consequent intention to erect a new Chapel in Strangeways, at a cost not to exceed £3000; towards which the congregation, not a rich one, had raised amongst themselves £700, and from the sale of the old chapel, and the subscriptions of their friends, had obtained £1700 more, making together £2400; and they hoped to be able to obtain the remainder in Man-

chester and the neighbourhood. In conclusion, Mr. Beard introduced to the meeting the Rev. Mr. Taylor, late of Leicester, as a gentleman who was present under circumstances highly honourable to himself, having recently renounced the religious opinions commonly called Calvinistical; and Mr. Beard expressed the wish that the chairman should be authorised, on the part of the meeting, to extend to Mr. Taylor the right hand of fellowship. The chairman welcomed the stranger cordially, and shook hands with him.

Mr. Taylor, as soon as the cheers with which he was received had subsided, said,—“It is with no ordinary feelings, I assure you, that I find myself present at this delightful meeting—it is with no ordinary feelings of satisfaction that I have listened to the speeches which have been already delivered, and which, with the sentiments they contain, so very far coincide with my own most sacred feelings and highest aspirations. You are all, or at least many of you, aware that, till lately, I have filled a somewhat useful and honourable situation amongst the class of Christians called Independents; that my ministry has been exercised in the town of Leicester; that over that congregation I have laboured for about the period of a year; and that I have lately come forward avowing myself to be firmly attached to many of the sentiments held by Unitarian Christians; though I claim the liberty, in the transition which my own mind has undergone, and is yet undergoing, of gradually following out the convictions of my own conscience. I have learned one very useful lesson by the exercises (painful many of them) of my own mind, and by the painful feelings and anxious thoughts which have attended my change of sentiments. I have learned not to dogmatise. I have learned not only to distrust my own understanding, to hold my judgment in suspense till evidence be given for every doctrine of revelation, and every truth in the universe; but I have learned also in some measure to exercise a kind and Christian charity towards all those who may conscientiously differ from me. It is therefore with no ordinary feelings of delight that I have listened to the candid and liberal sentiments which have formed the basis of some of the speeches

we have heard this evening. I would extend to all ranks and classes of Christians the right hand of fellowship, if they would permit me; I would simply call upon them to exercise charity and justice, and no more; and however we may differ on some doctrinal matters, yet to all who hold the truth in love, to all who are animated by the spirit of humanity and of Christian benevolence, and who are desirous for the extension of an intelligent and practical piety, to all these I consider myself a brother. In reference to my change of sentiments, I would just for the satisfaction of some, and perhaps it may be for the improvement of others, give a very concise epitome of the process through which my mind has passed. As far back as I can recollect, since I began to exercise my intellect, and to think for myself, I have been inclined to read the books, to become acquainted with the opinions of those who may differ from me; believing that truth is not confined to any sect in particular, and that with every portion of error, there is mixed a something of truth. During my collegiate course, therefore, I adopted a system of reading, which embraced the sentiments and opinions of those who might differ from me on many material points; and the first work on the Unitarian side of the question which struck my attention, and gave me a more favourable opinion of that system of faith, was some of the sermons of Dr. Channing; and I must now express myself, as I have done before, deeply obliged for the views of rational and Scriptural piety, which those sermons develope. From Dr. Channing I learned the necessity and the excellence of pursuing virtue for its own sake; from some of his sermons I became convinced, that the man who could write, and feel, and think as he did, must be a man of sterling excellence, a man of great moral sensibility, and of great piety; and I consequently thought, that if the theory of Unitarianism was connected with such moral excellence, there could not be so much danger in studying that theory. However I might be inclined to look more favourably on Unitarianism from this, and also from having had put into my hands a private letter from Dr. Channing, to a friend in this country, in which he breathed sentiments of the most enlarged

charity and Christian kindness, towards those who differ from him, and recommended to his correspondent the exercise of Christian candour and forbearance in a controversy into which he was about to enter;—however my feelings were affected by these things, I never began seriously to doubt upon the subject of the Trinity, till I heard certain lectures upon theology, delivered by a professor* at the college where I was educated. These lectures were delivered very critically and ably in many respects, for the express purpose of showing the unscriptural nature of Unitarianism, and that in fact the doctrine of the Trinity was the uniform testimony of Scripture. These lectures first seriously staggered my mind; and from that period I determined to think for myself, because I perceived there was a manifest inconsistency in these lectures. In the first place, the doctrine of the Trinity, in all the books that I have read upon the subject, is stated to be something which, strictly speaking, is undefinable, something which surpasses human reason. But I always found that before the subject was dismissed, it was defined clearly enough, to be the existence of three distinct, intelligent, voluntary agents—to my mind, three Gods. However, doubts are not convictions; and when I began to doubt, I determined to study the matter as I had opportunity; and I beg here to state, that when I commenced an investigation of Scripture, and began to read more extensively upon the subject, I commenced with the firm belief, that the more I studied and thought, the more evidence I should have for the doctrine of the Trinity. I did not commence the investigation with the belief that it would lead to the results to which it has led. As soon as I had opportunity, I began to give more critical attention to the strongholds of the Trinitarian doctrine, to those various passages of Scripture which are thought by Trinitarians expressly to assert the doctrine in dispute. I read upon the subject the controversy between Mr. Yates and Dr. Wardlaw; I gave Yates a re-perusal; and from my own experience, I would advise all who seek the truth, and read an adversary's book, to read it twice. Upon the second

* Dr. Henderson, at Highbury College.

perusal, I found many things which had not struck me before. I also read Dr. Pye Smith's 'Scripture Testimony to the Messiah,' a work judged to be one of the most powerful on that side of the question; Belsham's 'Calm Inquiry;' and I further paid attention to the writings of Professor Stuart, one of the heads of an orthodox college in America; and I was especially struck by a small treatise in defence of the divinity of Jesus Christ, contained in several letters replying to the arguments of some of Dr. Channing's sermons; and this, upon the whole, appeared to me to be the most rational of any of the treatises I have mentioned on that side of the question. I was led to suspend my judgment for a period, by the difficulties suggested by that book, and by Scripture, for which, I must confess, I did not find an adequate interpretation in either Belsham or Yates. At length, after much consideration, I was perfectly satisfied, as I now am, that the doctrine of the Trinity is inconsistent with itself, and inconsistent with reason; that it is founded upon interpretations of Scripture, which are marked by absurdity, and which are characterised by any thing but philosophical accuracy; that the doctrine of the Trinity might be rejected without any serious practical consequences, as it is not connected with practical religion; that to view God as the great Father of us all, as our benefactor, redeemer, and purifier, as one who exercises over every individual a kind and fatherly care, is quite sufficient for any man's salvation. Another doctrine, that of eternal punishments, was a subject which gave my mind much anxiety. That doctrine I was led to reject, after the study of the Scriptures, and after I became convinced that there is no one passage in the whole Scriptures that may not be consistently and faithfully interpreted, without involving any such monstrous and terrible dogma; and I must now confess and acknowledge, that in the adoption of Unitarian sentiments, I did not feel the power of that doctrine over my mind to lessen in the least my reverence to my Creator; nor do I find that my sympathies towards my fellow-creatures are in any way lessened. I do not feel that I am a worse moral character; but believe I am a better; and I do hold it

as a truth, that though Unitarianism may not be necessary to salvation, it is necessary to perfection of character. I believe it to contain those just, equitable, and benevolent views of God, which are calculated not only to excite and raise the hopes of man in this world and towards another—not only calculated to unite in one family all the human race, and to universalise the truth that God has made of one blood all the nations of the earth, and that every man is our brother; but I believe that it is also calculated to promote disinterested piety, that it appeals less to the selfishness of the human heart, and more to its more generous and noble sentiments, than does the Trinitarian doctrine. And with these views, I hope that, while I maintain that firmly and conscientiously which I believe to be true, I shall eschew forever the spirit of the bigot, and endeavour along with zeal for truth, to embrace also her twin sister, that ‘charity’ which ‘suffereth long and is kind,’ and which ‘thinketh no evil of its brother.’”

The next sentiment from the chair, was, “Our cordial sympathies and best wishes towards the Rev. Hugh Hutton, with warm acknowledgments of the valuable services rendered this anniversary to the Salford congregation.”—Mr. Hutton, in his address, expressed his pleasure in revisiting a place, in the vicinity of which he had spent his earliest years in the Christian ministry, and his gratification at being present at this anniversary of a society which he had known in its “day of small things,” which he had assisted fifteen years ago, when but a few persons met together in the Salford Cloth Hall. As he did not feel equal to filling a place which would be better occupied by succeeding speakers, he would only say, that the spirit of the sentiments already uttered from the chair, and by the different speakers, had brought to his mind a few lines, which embodied more particularly the sentiments expressed in the second resolution, but which were in complete harmony with the wishes and sentiments of all those who had addressed the meeting; and as so many were to follow him who would feast their souls with reason, perhaps he should not be thought unreasonable if he gave them a little rhyme:—

Go, tell us not of Greece and Rome;
 We look for freedom nearer home:
 Like them oppression's yoke we'll spurn,
 Not act oppressors in our turn.
 In British soil we plant the tree
 Of universal liberty!

To justice and religion true,
 We'll guard our rights, our neighbours' too;
 Where'er we hear a people groan,
 We'll make their bonds, their cause our own,
 Till kings and nations both shall see
 Their only strength is liberty.

We claim the human race our kin,
 Whatever colour tints the skin,
 Whatever creed its tribes profess,
 Whatever tongue may ask redress;
 We'll reach to all the hand that's free,
 To lift them up to liberty.

We'll waft the truth o'er every wave—
 "Man ne'er was formed to be a slave;
 The heirs of an immortal mind
 For equal freedom were design'd;"
 Till every land and every sea
 Resound the cry of "Liberty!"

The chairman said, he should next introduce a valued and excellent friend, who was unexpectedly present—with their gladness to see him gracing the meeting with his presence, and their cordial welcome of him amongst them—Dr. Montgomery, of Belfast.

Dr. Montgomery said, that if Lawrence Sterne, in his continental tour, happening to be present on some trifling occasion which awakened his sympathies, declared that no sentimental traveller could have been so fortunate, what must be his (Dr. Montgomery's) feelings, accidentally present on no trivial occasion, but on one intimately connected with the best interests of man, temporal and eternal? We were often indebted to our friends; but he believed that he was almost more indebted to his enemies—that he owed to the persecutors of truth and a good conscience in Ireland, the great happiness he had enjoyed in being introduced to a large portion of the intellectual and moral Christians of this country. But it was one of those compensating providences of God, that the persecutor

defeats his own aims; and whilst he endeavours to destroy others, he ruins himself and his cause, and thus promotes the cause of liberty and of truth. Thus it had been in Ireland. When he first met his fellow-Unitarians in this town, they had extended to him, and through him to his brethren in Ireland, suffering in the great cause of civil and religious liberty, a sympathy which had been most cheering to their hearts, most encouraging to their future exertions, and which, he blessed God, tended to a most considerable extent to raise them from what they were, a Church militant, to what he blessed God he could say they were now, a Church triumphant. He said "triumphant," not perhaps on account of their great numbers; for he did not believe that the enlightenment of this country, or of any portion of the British empire, was sufficient to make the great principles of Unitarian Christianity very generally adopted; but they were triumphant in this, that they had accomplished all that their most sanguine expectations had ever led them to hope for—they had attained a stability in that land, that their fondest hopes could not seven years ago have led them to anticipate; and it was impossible now for the efforts of bigotry to remove them, for they were based in the good opinion of the people, and supported by the faithful exertions of his brethren in the Christian ministry. [Dr. Montgomery entered into some interesting particulars as to the secession from the Synod of Ulster, with which most of our readers are doubtless acquainted.] In reference to the general state of the country, he said, "I have very little cheering to communicate. Almost the only sunny spot in our unfortunate Ireland, is the small portion in which Unitarian Christianity is established. If not the south, at least the west is a scene of perpetual strife and contention, betraying on the one side a desire to perpetuate, and on the other to throw off, the intolerable burden of that Protestant ascendancy, which it is as impolitic for a legislature to desire to continue, as it is unchristian in men to desire to possess. In all this work of evil, I lament to say, that men calling themselves ministers of the Gospel, have been the chief instruments. I do not speak of my Catholic brethren, of the despised

and grossly misrepresented priesthood of the Catholic Church; for it is my firm conviction, that if it were not for the truly catholic spirit of the Catholic clergy, their exertions in season and out of season, to calm down the passions of the people, and make them wait with patience for the coming justice of this great nation, our country would be now from one end to the other, engaged in an international and bloody war."

The chairman next gave, "The rightful claims of Dissenters (and here, said he, we may include our brethren of the Roman Catholic Church, indeed all of every name, whether included in the pale of Christianity or not—all, whether Jew or Gentile, who for their religious opinions or mode of worship, are suffering in any degree in their political or social capacity, or in the judgment of their fellow-men); may the time soon arrive, when, by the Act of an enlightened and impartial Legislature, diversities of creeds may cease to occasion social inequalities." Richard Potter, Esq. M. P. (for Wigan) responded to this sentiment; and, after justifying the postponement, during last session, of the consideration of the Dissenters' claims to the redress of their grievances, expressed his opinion, that they ought to receive early attention in the approaching session, and said that he would do his best to endeavour to obtain such redress and upon such terms as would be satisfactory to that potent and influential body.

The chairman next gave, "The Manchester Mission to the Poor—may the benevolent purposes of its friends receive full effect in regenerated hearts and happy homes." The Rev. J. G. Robberds, of Cross-street Chapel, secretary to this institution, in noticing its operations, expressed his conviction of the necessity of a much more extensive ministry than they were able to adopt, expressly for the purpose of going into the most remote and neglected parts of the town, in order to find out in their homes those to whom hitherto the ministration and influences of religion had not reached; for he had found, as far as his own experience went, that an immense number of the poor in this town were entirely out of the habit of attending public worship anywhere; he was also led to believe, that in

many instances, the only remaining link which connected them at all with religion, or with moral and religious influences, was the often underrated, but highly valuable institution—Sunday schools. Those who did underrate their importance, forgot, what they would not forget if they went often into the homes of the poor, that frequently the Sunday scholar was the only minister of religion ever seen there. He rejoiced to find, by the *Congregational Magazine*, that the religious body, whose opinions are represented by that periodical, had now in London ten individuals at work in a ministry to the poor; and he rejoiced to find in Manchester any society of Christians, be their particular profession what it might, adopting a plan having a similar object. He was glad to find from a clergyman in the town, who did not look upon Unitarians with any very kindly feelings, that in his congregation thirty individuals (nineteen ladies and eleven gentlemen) had under their care, and regularly visited, no less than nine hundred poor families. The ministry to the poor had now been carried on three years, and there were nearly four hundred families regularly under the charge of Mr. John Ashworth, visited by him at their own homes, and more or less brought under religious influences; there was a large and flourishing Sunday school, yet not large enough to contain those seeking admission; and their beneficent friend, Mr. B. Heywood, of Claremont, was about to build a room capable of accommodating four times the present number of scholars, and which would also be used, as was the present one, for religious worship. Mr. Robberds gave expression to his own and the general regret, that the worthy minister, Mr. John Ashworth, should feel himself called upon to resign that office, in order to attend to other duties in Rossendale; and said that two individuals had been already heard of, whose qualifications appeared to be such as would render one or both of them efficient successors to Mr. Ashworth.

Mr. Ashworth, in taking leave of the numerous assembly in the character of minister to the poor, said that he had spent the happiest hours of his life in that work; and he introduced to the meeting Mr. Robinson, one of the ministers of the Padiham congregation,

a working man, who, with wages averaging little more than six shillings a-week, has, with a colleague in similar circumstances, conducted the services of that congregation for upwards of twenty years, without having ever received one farthing. The interesting society with which he is connected, though poor, had, with the aid of friends, erected a chapel; but as it was not large enough to hold both the adult congregation and the Sunday scholars, his object in Manchester was to obtain aid to enable them to erect a gallery for the scholars, to which object the congregation had contributed £55. The Rev. William Gaskell, of the Cross-street Chapel, urged the necessity of a more extended system of moral education throughout the country.—The Rev. William Smith, of Stockport, noticed some of the grounds on which Christians of all sects and parties might be united, and might eventually form the one universal Church of Christ.—The Rev. Mr. Wells, of Rivington, adverted to some beneficial results from the operations, now extended and increasing, of the Lancashire and Cheshire Book and Tract Society.—The Rev. T. May, of Stand, spoke of the improving prospects of “The Christian Teacher.” And after thanks had been voted to the chairman, the proceedings terminated about ten o’clock; the evening having been spent in a rational and Christian interchange of social feeling, and the expression of charity to all men, “peace and good will upon earth.”

Congregational Tea-Meeting at Plymouth.—On Tuesday, December 29, the Unitarian Congregation at Plymouth, held a social meeting, such as many of them had long desired. The large hall of the Mechanics’ Institute was engaged for the purpose, and at about half-past three o’clock, the children belonging to the Sunday School (more than forty in number) sat down to tea; after which, they retired to the gallery of the hall, where the parents of many of them also were seated, and the tables were prepared for the entertainment of the members of the congregation, and other friends. By six o’clock, or soon after, about 150 ladies and gentlemen of the congregation were assembled. They were much gratified by the presence of the Rev.

J. Cropper, of Exeter, who on the preceding Sunday evening, had delivered a very interesting and impressive discourse on behalf of the Sunday school. They were also very much pleased at seeing with them on this occasion, more than 40 Unitarian friends from Devonport; the Rev. W. Evans, Messrs. Snell, Meatherall, and other friends from Tavistock; and Lieutenant Boase, a gentleman from Wade Bridge, in Cornwall, who, being many miles from any Unitarian congregation, endeavours to aid the progress of Unitarianism by the circulation of tracts and pamphlets. There were altogether in the room, about 300 persons. After they had taken tea, J. Norman, Esq. was unanimously invited to take the chair. He very kindly acceded to the request, and briefly stated the objects of the meeting. The Chapel choir, assisted by some of the friends from Tavistock, then sang an anthem taken from the 133d Psalm, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity," &c.; after which, a report of the Sunday school was read, and various resolutions proposed, having reference to the other institutions connected with the congregation—to the progress of Unitarianism—the rights of Dissenters, &c. In the course of the evening, the meeting was addressed by the Rev. J. Cropper, the Rev. W. Evans, the Rev. W. J. Odgers, A. Downe, Esq., P. Wilsford, Esq., J. Bayly, Esq., Lieutenant Parker, R. N., Mr. A. Nichols, Mr. J. Nichols, Mr. Ryder of Devonport, and others; and they were particularly interested in hearing Lieutenant Boase give an account of his exertions for the spread of the pure doctrines of the Gospel, in the remote part of the country in which he resides. About ten o'clock, the proceedings of the evening were closed by singing "From all that dwell below the skies," &c. followed by an impressive prayer by the Rev. J. Cropper.

This was the first meeting of the kind that was ever held by the Unitarians of Plymouth, and every one who was present, appeared to hope that it would not be the last. It was truly delightful to witness the genuine friendly feeling which prevailed during the evening; and the interest excited was so great, that even the Sunday school children, many of whom

are very young, begged to be permitted to remain in the gallery until the close of the meeting. Every one appeared to feel strongly, that such meetings must be *useful*, as well as *agreeable*—that they tend not only to make the members of a congregation better acquainted with one another, and thereby probably remove erroneous impressions respecting each other, which are often received unconsciously, and cherished without any real foundation; but also to promote among them that spirit of brotherly love, which Christ declared to be the true test of discipleship. Such meetings are happily becoming more general among us, and great good will undoubtedly result from them. We need them to encourage and animate one another in the good work in which we are engaged—to increase the interest which the young may feel in the welfare of the congregation to which they belong, and the various institutions which demand their exertions; and above all, to call forth that interchange of holy thought and friendly feeling, which may abundantly prove that Christian Unitarianism is not (as some have thought) a system which merely demands the cold assent of the understanding to a few logical propositions, but that it is a religion which appeals powerfully to the human heart, and is eminently calculated to promote “peace on earth and good will among men,” and to bring “glory to God in the highest.” W.

DIED at Edinburgh, Nov. 25, aged 58, Mr. Robert Goodacre. This individual, long known and deservedly respected by many of our readers, conducted for twenty-four years, a large academy in Nottingham, for the instruction of youth. In early life he belonged to the Calvinistic portion of the General Baptists. He occasionally preached to various societies of that body, in the villages of his native county, and was proposed as candidate for the ministry of one of the congregations. His preaching not being considered sufficiently Calvinistic, he was not elected. During his residence in Nottingham, Mr. Goodacre published works on education, book-keeping, and arithmetic. He was most known, however, by his lectures on Astronomy. He had given these in almost every large town of England

and Scotland, and in Belfast and Dublin; having been occupied in this manner for the last fourteen years. In 1824, Mr. Goodacre went to America, where he continued four years, having lectured in most of the large towns and cities of the United States. On the 1st January, 1834, he entered Scotland, and intended to close his public labours early in 1836. He was engaged at the time of his death, in lecturing to the North British Academy, in Edinburgh, for the education of young ladies. The directors and teachers in that institution attended his funeral, at which Mr. Harris by request officiated. Mr. Goodacre had for many years been a Unitarian. His letters on the state of religion in America, containing much valuable information, were published in the *General Baptist Advocate*; and at the Baptist Assembly in London, he was on one occasion called to preside.

DIED at Manchester, January 5, Mr. B. A. Whitelegg, eldest son of the Rev. W. Whitelegg, minister of the Unitarian congregation at Platt. This promising young man, who at the early age of nineteen, has been taken away from anticipated usefulness, had been pursuing his studies for the Christian ministry, at the University of Glasgow, during the last three years. He had left college to spend the Christmas vacation with his friends. A cold deepened into fever, and in a few hours ended in death. Heartfelt are our sympathies with the bereaved parents. Consolation will it be to them to know, that the kind, unassuming manners of their child, had endeared him to all his fellow-students—that his friendly aid in the services of the Chapel at Glasgow, in conducting the music, are remembered with thankfulness—that the minister of that congregation, in whose house he had passed two sessions, preached on January 10, a funeral sermon, on occasion of the lamented decease of his young friend, and bore his willing and cordial testimony to a deeply affected audience, to the virtues which characterised the departed.

PHRENOLOGY, No. X.

THE BRAIN THE ORGAN OF THE MIND.

“What a lack-brain is this!”—*First Part of King Henry IV. Act ii. Sc. 5.*

IT being rendered undeniable by the multiplicity of facts collected in our ninth essay, that causes acting upon the body are so extensively influential in augmenting, diminishing, and sometimes even extinguishing the power and activity of the human mind, that the dependence of the latter upon material conditions for the capability of exercising itself in the present world, is beyond the reach of controversy,—the difficulty now presents itself, How comes it to pass that while some disorders of the body manifestly impair the mental powers, others, not less severe and extensive, are found to leave the mind in possession of its ordinary elasticity and vigour?

That there are many diseases which injure the mental faculties either very little or not at all, is a fact which cannot be disputed; and Bishop Butler has grounded upon it a presumption that the mind is independent of the body, and hence will continue to exist after death. “Instances,” says he, “of mortal diseases not impairing our present reflecting powers, evidently turn our thoughts even from imagining such diseases to be the destruction of them. Several things, indeed, greatly affect all our living powers, and at length suspend the exercise of them; as, for instance, drowsiness, increasing till it ends in sound sleep: and from hence we might have imagined it would destroy them, till we found, by experience, the weakness of this way of judging. But, in the diseases now mentioned, there is not so much as this shadow of probability, to lead us to any such conclusion, as to the reflecting powers which we have at present; for, in those diseases, persons the moment before death appear to be in the highest vigour of life. They discover apprehension, memory, reason, all entire; with the utmost force of affection; sense of a character of shame and honour; and the highest mental enjoyments and sufferings, even to the last gasp: and these surely prove even greater vigour of life than bodily strength

does.”* It is by no means a frequent occurrence, however, that the intellectual powers are equally vigorous upon death-bed as in the season of health; for although the patient does often converse with ease and intelligence when on the eve of dissolution, he would most probably find upon trial that his powers were unfit to grapple with those difficulties and emergencies which are encountered in the active business of life. But even though the statement of Bishop Butler were fully admitted, still it would form no argument against the proposition that the exercise of the mind depends upon material conditions; for if it can be shown that a certain part of the body only, and not the whole, is connected with the mental powers, a reason becomes obvious, why one disease may affect them sensibly, while another leaves them uninjured—since it is plain that unless that part of the body which is the organ of the mind be implicated in the disorder, no derangement of intellect or sentiment will ensue. This is the explanation given by Mr. Dugald Stewart, and it is one that must appear satisfactory to all. “From the effects of intoxication, madness, and other diseases,” says he, “it appears that a certain condition of the body is necessary to the intellectual operations; and, in the case of old men, it is generally found that a decline of the faculties keeps pace with the decay of bodily health and vigour. The few exceptions that occur to the universality of this fact, only prove, that there are some diseases fatal to life, which do not injure those parts of the body with which the intellectual operations are more immediately connected.”† What, then, *are* “those parts of the body” of which Mr. Stewart speaks? Assuredly, *the brain*. Without that organ no manifestation of the human mind can take place in the present sphere of our existence; in the words of Gall—“sans cerveau, point de perception, point de sensation, point d’idée, point de jouissance, point de souffrance, point de moi.”‡ Let us consider the evidence upon which this doctrine rests.

* Analogy, Part I. chap. i.—Lord Brougham follows the same line of argument in his Discourse of Natural Theology, p. 120.

† Outlines of Moral Philosophy, p. 230, § 329.

‡ Sur les Fonctions du Cerveau, ii. 46.

In the *first* place, consciousness points to the head as the part where the intellectual operations are performed. We have an innate conviction that thought takes place neither in the great toe, nor in the muscles of the thigh, nor in the shoulder-blade, but in the head alone. Some have chosen to deny this fact, but the experience of the reader is confidently appealed to for a decision. Various physiologists have specially noticed the circumstance. Thus it is remarked by Professor Tissot of Berne, that "every person who thinks, and takes notice of his thinking, must be sensible that the brain is in action during the time of thought;"* and Blumenbach states his opinion as follows: "That the mind is closely connected with the brain, as the material condition of mental phenomena, is demonstrated—to omit such arguments as the immediate connexion between the brain and the organs of sense—*by our consciousness*, and by the mental disturbances which ensue upon affections of the brain."† In colloquial language also, thought is universally referred to the head. Thus a person is said to be without a single idea in his head—to be thick-headed, shallow-pated, addle-pated, wrong in the head, touched in the noddle, badly furnished in the upper-story—or to be strong-headed, long-headed, having plenty of brains. When delirium occurs in a fever, every one exclaims that now the head is affected.

In the *second* place, it is a law of physiology that when any organ of the body is in action, the quantity of blood sent to it is thereby augmented, and *e converso*. This indeed is an axiom among physiologists, and is expressed by the phrase, "*Ubi irritatio, ibi fluxus*." Now, it is proved by experience, that the supply of blood received by the brain is at all times greater or less according as the mind is more or less excited or active. Every one must have observed the flushing of the countenance, throbbing of the temples, and heat in the head, which intense thought and violent passion so generally produce. Morgagni speaks of a learned man at Bologna, whose nose bled whenever he indulged

* On the Diseases of Literary Persons, § 2.

† Elliotson's Transl. of Blum. Physiol. 4th edit. p. 195.

in meditation before rising in the morning*—thus evincing an unusual fulness of the blood-vessels of the head. A remarkable case fell under the notice of Dr. Pierquin in one of the hospitals at Montpellier in 1821. A large portion of the scalp and skull-bone of a young woman were destroyed by disease, so that her brain became subject to inspection. When she lay in a dreamless sleep, her brain was motionless, and, from its vessels containing little blood, lay within the skull; when her sleep was imperfect, the brain protruded—most in vivid dreams, reported as such by herself; and lastly when she was perfectly awake, especially if engaged in active thought or sprightly conversation, the protrusion was still greater.† A writer in the *Medico Chirurgical Review* for October 1835, mentions that nearly twenty years ago he “had frequent opportunities of witnessing similar phenomena in a robust young man, who lost a considerable portion of his skull by an accident which had almost proved mortal. When excited by pain, fear, or anger, his brain protruded greatly, so as sometimes to disturb the dressings, which were necessarily applied loosely, and it throbbed tumultuously in accordance with the arterial pulsations.” (p. 366.) The former of these cases affords a pointed confirmation of the statement of Blumenbach, that during sleep the quantity of blood sent to the brain is less than that which it receives in the wakeful condition; it exactly resembles a case which fell under the personal observation of that physiologist, of a living person whose “brain sank whenever he was asleep, and swelled again with blood the moment he awoke.”‡ The following instance, recorded by Sir Astley Cooper, is not less striking; it is the case of a young gentleman who had lost a portion of his skull just above the eye-brow. “On examining the head,” says Sir Astley, “I distinctly saw the pulsation of the brain was regular and slow; but at this time he was agitated by some opposition to his wishes, and directly the blood was sent with increased force to the brain, and the pulsation became frequent and violent: if

* *De Sedibus et Causis Morborum*, Cap. 3. § 13.

† Dr. Caldwell, in *Annals of Phrenology*, No. I.

‡ Elliotson's *Blumenbach*, pp. 191, 283.

therefore," continues Sir Astley, "you omit to keep the mind free from agitation, your other means will be unavailing" in the treatment of injuries of the brain.*

In the *third* place, all the mental faculties can be suspended in an instant by applying pressure to the brain; a circumstance which explains why Nature has been so careful to surround it with a very strong and unyielding covering. Many cases demonstrative of this assertion are on record. M. Richerand had a patient whose brain was exposed in consequence of disease of the skull. One day, in washing off the purulent matter, he chanced to press with more than usual force; and instantly the patient, who, the moment before, had answered his questions with perfect correctness, stopped short in the middle of a sentence, and became altogether insensible. As the pressure gave her no pain, it was repeated thrice, and always with the same result: she uniformly recovered her faculties the moment the pressure was taken off. M. Richerand mentions also the case of an individual who was trepanned for a fracture of the skull, and whose faculties and consciousness became weak in proportion as the pus so accumulated under the dressings as to occasion pressure of the brain.† A man at the battle of Waterloo had a small portion of his skull beaten in upon the brain, and became quite unconscious and almost lifeless; but Mr. Cooper having raised up the depressed portion of bone, the patient immediately arose, dressed himself, became perfectly rational, and recovered rapidly.‡ Professor Chapman of Philadelphia mentions in his Lectures, that he saw an individual with his skull perforated and the brain exposed, who used to submit himself to the same experiment of pressure as that performed on Richerand's patient, and who was exhibited by the late Professor Westar to his class. The man's intellect and moral faculties disappeared when pressure was applied to the brain: they were literally "held under the thumb," and could be restored at pleasure to their full activity.§ A still more remarkable

* Sir A. Cooper's Lectures on Surgery, by Tyrrel, i. 279.

† Nouveaux Elémens de Physiologie, 7e. edit., ii. 195-6.

‡ Hennen's Principles of Military Surgery.

§ Principles of Medicine, by Samuel Jackson, M. D.

case is that of a person named Jones, recorded by Sir Astley Cooper. This man was deprived of consciousness by being wounded in the head while on board a vessel in the Mediterranean. In this state of insensibility he remained for several months at Gibraltar, whence he was transmitted to Deptford, and subsequently to St. Thomas's Hospital, London. Mr. Cline, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed part of the bone. Three hours after this operation he sat up in bed, sensation and volition returned, and in four days he was able to get up and converse. The last circumstance he remembered was the capture of a prize in the Mediterranean thirteen months before. A young man at Hartford, in the United States of America was rendered insensible by a fall, and had every appearance of being in a dying condition. Dr. Brigham removed more than a gill of clotted blood from beneath the skull: upon which "the man immediately spoke, soon recovered his mind entirely, and is now, six weeks after the accident, in good health, both as to mind and body."*

Pinel relates a case which strikingly illustrates the connexion of the mind with the brain. "A man," says he, "engaged in a mechanical employment and afterwards confined in the Bicêtre, experiences at irregular intervals fits of madness characterised by the following symptoms: At first there is a sensation of burning heat in the abdominal viscera, with intense thirst, and a strong constipation; the heat gradually extends to the breast, neck, and face—producing a flush of the complexion: on reaching the temples it becomes still greater, and is accompanied by very strong and frequent pulsations in the temporal arteries, which seem as if about to burst: finally, the nervous affection arrives at the brain; the patient is then seized with an irresistible propensity to shed blood; and if there be a sharp instrument within reach, he is apt to sacrifice

* Remarks on the Influence of Mental Cultivation, &c. upon Health. By Amariah Brigham, M. D. 2d Edit. p. 23. Boston, U. S. 1833. Several of the cases in the text have already been collected by this very intelligent writer, whose work, we are happy to learn, is in the course of being reprinted at Glasgow, with notes. by Dr. Robert Macnish.

to his fury the first person who comes in his way.”* The same writer speaks of another insane patient whose manners were remarkably mild and reserved during his lucid intervals, but whose character was remarkably altered by the periodical morbid excitement of his brain: for, says Pinel, “on the return of the paroxysm, *particularly when marked by a certain redness of the face, excessive heat in the head, and a violent thirst, his walk is precipitate, his look is full of audacity, and he experiences the most violent inclination to provoke those who approach him, and to fight with them furiously.*”† Dr. Richy mentions the case of a Madagascar negro, who had an attack of intensely destructive delirium in consequence of a wound on the head near the lower part of the left parietal bone. When recovering, he was calmer and less blood-thirsty; but an overpressure even of his bandage on the wound brought back his furious paroxysms.‡

Notwithstanding the length to which this paper has extended, we have as yet made but small progress in laying before the reader the evidence by which the phrenological principle that the brain is the organ of the mind may be supported. Next month, therefore, the subject will be resumed.§

R. C.

BIOGRAPHICAL NOTICES BY JARED SPARKS.

JOHN HALES.

JOHN HALES, whose singular talents and learning have procured him by common consent the title of the EVER MEMORABLE, was one of that class of scholars, who contrive to pass unnoticed through life, but who leave behind them a name that cannot be hidden, and that never will cease to shine as a bright star amid the constellations of human genius and attainment. He was born at Bath in the year 1584, and was instructed

* Pinel sur l'Aliénation Mentale, p. 157, § 160.

† Op. cit. p. 101, § 116.

‡ Journal de la Société Phrénologique de Paris, No. 2, p. 171.

§ The paper inserted in No. 13 of the *Pioneer* stands in need of several corrections. P. 36, line 4 from bottom, for *pre-requisite*, read *pre-requisite condition*.—P. 41, line 12, for *the thermometer stood at 25°*, read *the thermometer stood at —25°*.—P. 43, last line, for *Van Sureten*, read *Van Swieten*.

in the elementary branches of learning, at a grammar school in his native city. His biographers represent him as having been early distinguished for quickness of parts, and proficiency in his studies; of which facts it is sufficient proof, that when thirteen years old he was prepared for the University, and at that age was entered a student of Corpus Christi College, Oxford. The regular course of the university was passed through by him with signal success, and his academical exercises were of so high an order, when he took his first degree in the arts, that he attracted the particular attention of his superiors.

It was his good fortune, by these evidences of talent and scholarship, to gain the notice and the kind patronage of Sir Henry Savile, by whose influence he was encouraged to stand for a vacant fellowship in Merton College, of which Sir Henry was Warden. The examination was rigid, and the contest between the several competitors severe, but Hales passed through the ordeal, and came off with the honourable distinction of gaining the first place in the election. Anthony Wood says, with somewhat of an extravagant panegyric, that as on this occasion, "he showed himself a person of learning above his age and standing, so through the whole course of his bachelorship, there was never any one in the memory of man, that ever went beyond him for subtle disputations in philosophy, for his eloquent declamations and orations, as also for his exact knowledge in the Greek tongue."* Allowing a little for exaggeration here, it cannot be doubted that the compliment to his Greek learning is strictly correct, when it is known that Sir Henry Savile employed him in preparing his edition of Chrysostom's works for the press. This task was executed with so much ability, that he was appointed Greek lecturer in Merton College, and in 1612 advanced to the office of public lecturer in the University.

The next year he was called to perform a duty of some interest and difficulty, in pronouncing a funeral oration at the interment of Sir Thomas Bodley, founder of the Bodleian Library. This performance was in Latin, and although it was necessarily composed in

* *Athenae Oxonienses*, Vol. II. Col. 199. Second Edition.

haste, it is written in a style of pure and elegant Latinity, its sentiments are dignified, and its topics well chosen and well ordered for the occasion. This was a prelude to his being admitted fellow of Eton College, which occurred during that year. He had already taken orders in the church, and begun to be known as a preacher of eminence, but rather, as it would seem, by the power and richness of his discourses, than by any peculiar attractions of person, voice, or manner. What Wood says of his "eloquent declamations," hardly accords with his own account of himself at a later period, in the exordium to a sermon which he preached at St. Paul's Cross. He there introduces himself with so much modesty, and makes so direct a reference to his qualifications as a preacher, that I shall be pardoned for quoting his words. He begins his sermon as follows:—"Might it so have pleased God, that I had in my power the choice of my ways, and the free government of my actions, I had not this day been *seen*, (for so I think I may better speak—*seen* may I be of many, but to be *heard* with any latitude and compass, my natural imperfection doth quite cut off,)—I had not, I say, in this place this day been seen. Ambition of great and famous auditories, I leave to those whose better gifts and inward endowments are admonitions unto them of the great good they can do, or otherwise thirst after popular applause. Unto myself I have evermore applied that of St. Jerom; a small, a private, a retired auditory better accords both with my will and my abilities. Those, unto whose discretion the furniture of this place is committed, ought especially to be careful, since you come hither to hear, to provide you those who can be heard; for the neglect of this one circumstance, how poor soever it may seem to be, is no less than to offend against that 'faith which cometh by hearing,' and to frustrate, as much as in them is, that end for which these meetings were ordained. We that come to this place, as God came to Elias in the mount, in a soft and still voice to those which are near us, unto the rest we are but statues. Such, therefore, as my imperfection in this kind shall offend, and such as this day are my *spectators* only, know, I trust, whom they are to blame."

From this description, it would seem at least, that the author had no very high opinion of his own external qualifications for an engaging speaker.

One of the most remarkable incidents in the life of Hales, was his presence at the famous Synod of Dort, in 1618. He went out to Holland in the capacity of chaplain to Sir Dudley Carlton, Ambassador to that country, and through his influence obtained an introduction to Bogerman, president of the Synod, and admission to all the public sittings of that body. He was a critical observer of what passed there, and wrote almost every day to Sir Dudley, describing minutely the proceedings, and remarking freely on the purposes and doings of the principal actors. These letters are now extant, and published in the author's works. They are written in a candid and temperate spirit, but they too often betray a constraint on the part of the writer, a caution which the subject did not deserve, and an evident disposition to smooth over harsh things, and exhibit the fairest side of a narrative, which in its full and true features could reflect no credit on the cause of religion, or the moderation and good sense of the assembled divines. It must be remembered, however, that Hales went to the Synod with strong Calvinistic predilections, and equally strong prejudices against the Remonstrants, and under these circumstances it was natural, that the ill treatment received by Episcopius and his friends should not appear in so glaring a light, as it would otherwise have done. But notwithstanding his opinions of passing events, as expressed in these letters, his sentiments were completely changed in the end. He went to the Synod a Calvinist; he left it an Arminian, as he afterwards acknowledged.* The eloquent and earnest manner

* The following is an extract from a letter of Mr. Farindon, the friend of Hales, published by Bishop Pearson in the preface to the *Golden Remains*. "I am very glad to hear," says Mr. Farindon, "that you have gained those letters into your hands written from the Synod of Dort; you may please to take notice, that in his younger days he was a Calvinist; and even then, when he was employed by the Synod, and at the well pressing of John iii. 16, by Episcopius—'Here I bid John Calvin good night'—as he has often told me."

It is also related by Dr. Walker, "that a friend of Hales, finding him one day reading Calvin's Institutes, asked him if he was not

with which Episcopius defended his cause, in the face of a restless and overbearing majority, his clear and intelligible mode of interpreting the Scriptures, his resolute assertion of Christian right and liberty, his serious deportment and the power of his reasoning, these made a deep impression on the mind of Hales, an impression which ever after remained. He studied the principles of the Arminians, was convinced of their general truth, and continued firm in this persuasion through life.

The extraordinary and reprehensible conduct of the Synod, in expelling the Remonstrants, is well described by Balcanqual, the commissioner present for the Scottish Church. Writing on this subject from Dort at the time, he says, "The confusion here in handling of business is very great, they don't know how to put any thing to committees to agree of business, and then afterward to propound it to the Synod to be approved or disapproved, which hath been the custom observed in all councils and synods; but nothing is known till it be propounded in the Synod, and then there are almost as many several voices as heads." The Scotch commissioner then goes on to speak of the manner in which the Remonstrants were dismissed from the Synod, by a partial and unfair vote, for what he calls "the late acts of their incredible obstinacy," (which means their determination to claim equal privileges with the other members of the assembly, and not submit to the catechising attempted to be practised upon them by the other party,) after which he adds, "they were called in, and dismissed with such a powdering speech, as I doubt not your lordship hath heard with grief enough; I protest I am much afflicted when I think of it; for if the Remonstrants should write, that the president pronounced a sentence which was not the sentence of the Synod, they should not lie." This is expressive language, and shows the spirit with which the leading members of that celebrated body were moved. The Remonstrants, or Arminians, desired to meet their opponents on equal terms, that is, to enter

past that book? To which he answered, 'In my younger days I read it to inform myself, but now I read it to reform him.'" *Biog. Brit. Art. Hales.*

into a mutual discussion of the points of difference: this was denied them; the supposed articles of their faith were drawn up in the nature of charges, and they were called on to acknowledge or reject them at once. Questions were strung together, and direct answers demanded without allowing them in turn to ask similar questions, and require similar answers. At this unfair dealing they were very justly indignant; they did not come there to be catechised by a captious majority, but to hold an honourable part in expressing and defending their sentiments; they were ready to deliberate, but not to confess it a crime to believe what they thought to be truth; they wished to reason on the disputed doctrines, to exercise a mutual toleration, and to show the grounds of their faith from the Scriptures, but were not prepared to submit quietly to dictation from persons, who had no authority over them. These terms were too energetic, and too nicely balanced in the scales of equity, to suit the prejudices of the opposite party; they produced the censure of "incredible obstinacy," and at length the expulsion of the Remonstrants from the Synod. Happily rid of this annoyance, all things went smoothly on till the end of the session, and it was gravely voted and recorded in the Synod of Dort, as all the world knows, that predestination, and the other five points of Calvinism, are the main pillars of the Christian fabric.

As to our author's opinions on some of the debated doctrines of religion, they cannot from his writings be precisely ascertained. His free mode of discoursing on some occasions, brought him under the censure of Socinianism, but without any probable foundation. It is certain, indeed, that he professed a belief in the Trinity, and he has written what he calls a "Confession" of that mystery. This Confession is a most extraordinary performance, it is true; nothing can be more dark, mysterious, or unintelligible, unless it be Bishop Beveridge's enigmatical account of the Trinity; but there is no room for doubting, that Hales was in some sense a sincere Trinitarian, although he was for a time considered the author of two works in Latin, which were actually written by two Polish Unitarians, Stegmannus and Przypcovius. The reason why this

opinion found its way abroad, is by Des Maizeaux ascribed to the circumstance, that the sentiments in these two treatises accord with those well known to have been entertained by Hales, such as the propriety of "having no rule of faith, but the Scripture explained according to sound reason, and allowing all Christian communions an equal right to interpret the Scripture to the best of their judgment, and to order their government and discipline accordingly." Heylin was among the foremost to find Socinianism in these sentiments, and to promulgate the charge to the disadvantage of our author, who seems never to have paid any regard to it. He wrote nothing in his defence, aware probably that if opinions like these subjected him to the opprobrium of Socinianism, it would be in vain to combat the credulity which should believe, or the obstinacy which should uphold such an accusation.

(To be continued.)

ON THE WORK OF CREATION, AS RECORDED GENESIS I.

Section II.—Probable Origin of the Narration; with a View of the First Days' Work.

THE preceding hints being brought before a few friends, several of whom had given some previous attention to the subject, they appeared nearly to coincide in the views, with respect to the six days' work; but one, strongly inclined to the popular opinion, was unwilling to admit that the first verse forms only a general enunciation of the six days' work. He appears to understand it of a declaration, that previously to the commencement of that work, the Almighty had at that period, by a fiat of omnipotence, produced the whole universe out of nothing. There is an intermediate idea between this and the supposition, that it is simply an enunciation of the subsequent six days' work, which is thus expressed by Mr. Wellbeloved:—

"In the beginning of *time* or of *all things*.—When the visible creation began to exist, God was the Creator. The heavens and the earth have not existed from eternity; there was a time when they began to be, and they owe their existence to the will and power

of God. This," he says, "appears to be the most obvious sense of these terms." Dr. Priestley observes that "the heathens in general looked no higher for the origin of things than the earth, and the visible parts of nature; and these were the objects of their worship;" and that "in opposition probably to them, Moses begins with asserting the existence of a Being who created all these things, and who is, of course, the sovereign disposer of them."

But was not this narrative penned before the time of Moses, and before the prevalence of idolatry? There can be no doubt that the author intended to represent God as having an absolute power over our globe, with the sun, moon, and stars, and all its appurtenances. But the whole of this chapter appears to me in the light of a succinct statement of a series of facts probably communicated to Adam in the first instance, and which he was enabled to preserve and transmit correctly to posterity. Those facts relate wholly to a divine interposition, by which a world, or rather the wreck of a world rendered such by some unknown and unrecorded catastrophe, was, within the space of six diurnal revolutions, advanced to a state of exquisite order and beauty, its several elements duly separated and disposed, and then furnished with plants and animals, forming the primitives of all or most of those orders which have been continued by successive generations through all subsequent time, and will be continued till the principal design of their origin and constitution shall have been accomplished. As this knowledge was essential to Adam, in order to render him a religious being, conscious that his own frame, and that of the earth and its productions, the animals to which he was introduced, and the whole surrounding universe, were the work of God, it must have been communicated by revelation; since, whatever surmises or conjectures Adam might have formed concerning the work of creation, by the mere unaided exercise of his natural understanding, so specific an account of the state of things at its commencement—of the several steps by which it was accomplished—and of the time which it occupied, could only have been imparted to him, or any other human being, by immediate revela-

tion. There cannot surely be any reasonable question, that from the intercourses by which Adam was favoured with the Supreme Being, according to the subsequent particulars of his history, *he* was made acquainted with the facts contained in this introductory narration; which would be communicated to him in the manner best suited to give him at once a distinct and vivid idea of the occurrences, so far as they could be made known to the senses and understanding of one so recently endowed with these faculties, and so young and imperfect in its acquirements; but, moreover, to whom the whole creation, of which it describes the origin, presented all the charms of novelty, and was constantly affording perhaps unmixed as well as exquisite enjoyment.

The mode of communication best suited for this purpose, would probably be that of a scenic representation of the passing events, or else a verbal statement of such a representation, or both combined; and this either Adam himself, or some one of his descendants, would afterwards be directed to commit to writing, for the use of mankind in all subsequent ages. To me it seems, that as in all probability Adam was the immediate recipient of this revelation, so he was the amanuensis by whom it was recorded. Is not this position strongly countenanced, if it be not plainly implied, by verse 4 of chap. ii. which is thus rendered by Mr. Wellbeloved: "*This is the account of the creation of the heavens and the earth; when Jehovah God made the heavens and the earth.*" This verse, adhering to the text of the original, with the addition of the word *biblos*, is thus rendered in the Septuagint:—" *This is the book of the generation of the heavens and the earth, when they were made, on the day the Lord God made the heaven and the earth.*" The authors of this ancient version, evidently understood the remark as applying to a book or writing containing the foregoing narration; and as the expression of time is repeated, and the term *generation* corresponds with *account* or *history*, is not this verse intended to acquaint us, that it was framed and committed to writing, from the very period when the facts which it records actually transpired? Is it not indeed most probable, that

this verse, and perhaps a portion of verse 5, might be the outward writing upon the scroll, containing this most momentous and interesting record? That Adam should have been put in possession of the art of writing, for such a purpose, and for other purposes connected with the preservation and communication of knowledge, appears scarcely to be attended with more difficulty, than that he should have been made acquainted with the use and inflections of words for the purposes of vocal intercourse. Both, indeed, appear to have been alike evinced by the circumstantial, though simple and succinct narration of the creation, and the subsequent history of mankind in regular succession, through the line of patriarchs to the time of Moses. We are equally unacquainted with the particulars of the origin of alphabetic writing and of speech; but their actual origin with that of our race, appears to be nearly alike evident in this commencing and continued history from the first production of our species, and of the world in its present habitable state.

If chap. ii. 4, be no other than a description of a written document, and of its being penned at the very period when the facts recorded had very recently transpired, and the revelation was fresh in the mind of him to whom it was imparted (in all probability Adam himself), it follows that the document from Gen. i. 1, to the end of chap. ii. verse 3, is no other than that which was written on this occasion. In consonance with this position, its purport, when expressed in the more copious terms of modern phraseology, may perhaps be nearly to the following effect:—The Divine Being having by an express revelation, or an immediate intercourse, made known to me that he is the universal Creator, and likewise acquainted me with the several steps by which he proceeded in giving origin to that glorious and beautiful world, of which Eve and myself were the first human inhabitants, I now proceed, by his special direction and instructions, to record, for the use of my descendants in all future ages, the facts as they were presented to my mind.

These were no other than a series of miracles, or special interpositions, by which a world previously

broken up, rendered wholly unproductive, in a state of utter darkness, forming one great deep or abyss, the whole earth being submerged with water, and a tremendous wind incessantly blowing over its surface, was within the space of six diurnal revolutions, both reduced to a state of perfect order, and furnished with plants and living creatures of every species, the primitives of all its future productions and inhabitants. [By what means the earth had been thrown into this state of disorder, the apparent wreck of a former world, in which the earth, and waters, and the atmosphere had probably conduced to the sustenance of some former races of animated beings, I received no information;—that which I am about to relate, affording ample proofs of the Creator's power and beneficence—ample materials for the exercise of your understandings in observation and reflection, and of your moral powers in acknowledging and adoring his attributes;—while, perhaps, some curious inquirers in future ages may detect marks and vestiges of that chaotic state to which I now advert, and may even discover many organised remains of those animal natures to which it is indeed probable that the same earth, air, and waters which sustain its present inhabitants, have in former periods afforded life and enjoyment.]

Exceedingly different was that immediate divine interposition which I am about to record, in its operations, from those which have been mentioned. The preceding world, indeed, had probably completed its destined purposes, and had accordingly come to a termination; its materials furnishing the basis for those new and perhaps superior orders of inhabitants, for whose use it was now about to be prepared and appropriated. This new work of preparation and appropriation, formed a most complete contrast with that state of apparent confusion and utter desolation by which it was preceded. The *wind of God* acting with a tremulous motion on the face of the waters, in conjunction, perhaps, with some more immediate and efficacious operation of Divine power, produced that rapid appearance of light out of total darkness, which was either expressly indicated by an all-com-

manding voice, or, at least, was so manifestly the act of Omnipotence, that it could by no means be confounded with any occurrence in the ordinary course of nature. Not only was light produced out of darkness, but that division of our time into day and night, which we have ever since enjoyed, was effected in the space of one diurnal revolution. Thus was, therefore, formed the first of those periods of twenty-four hours, which we designate as one day in our calendar. The whole work of producing light and of dividing it from darkness, was completely accomplished in that short space of time:—the earth was fixed to that precise period of revolving upon its axis, which has ever since been perpetuated with such undeviating uniformity; and the successions of light and darkness were so clearly marked and firmly established, that the first day and night had now their manifest commencement, light following the state of darkness, the reckoning commenced with the former; and thus *the evening and the morning were the first day.* HOMO.

THE PATRIOT'S GRAVE.

WHERE should the poet weep?
 Where should gentle maidens sigh?
 In yon castle's gloomy keep,
 Where the brave and virtuous lie—
 Upon the patriot's grave.

Where should earth's fairest flowers
 Most delicious odours shed?
 On yon ruin's falling towers,
 Where his noble spirit fled—
 Upon the patriot's grave.

Where should the eagle rest
 In its lofty sunward flight?
 O'er him whose fearless breast
 Spurn'd the chains of slavery's night—
 Above the patriot's grave.

Where should young mothers form
 Childhood's lisping lip to prayer?
 O'er him, who in the storm
 Saved them from the spoiler's snare—
 Upon the patriot's grave.

Where should the fathers tell
 Of the deeds of former days;
 How their country's saviours fell?
 Where the ling'ring sun-beam plays—
 Upon the patriot's grave.

J. F * *.

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THE CHURCH OF SCOTLAND AND THE CHURCH  
 OF GENEVA.

*To the Moderator and other Members of the Venerable  
 Company of Pastors at Geneva.*

Reverend Sirs,—The Moderator of the late General Assembly laid before us this day your letter of the 31st December 1834, in which you communicated to us the interesting intelligence, that the Reformed Church of Geneva is about to celebrate, for the third time, the centenary of the Reformation from Popery, and invite us, on Sabbath the 23d day of August, to unite our prayers with yours for the blessing of God on the Protestant Church.

We have observed, with the deepest sorrow, the wide dissemination of Neologian, Socinian, and Infidel tenets and opinions among the Reformed Protestant Churches of the Continent, and have learned, with extreme regret, that Geneva, to which all Europe owes so much, and which is endeared to Scotland in particular by many pleasing associations, has not escaped the almost universal contagion; and that the religious liberty which the undaunted Reformers of the sixteenth and seventeenth centuries achieved, has in many of the Reformed Churches been abused, as if it permitted men to cast off the restraints of the Divine authority, and to reject the infallible and immutable Oracles of the living God.

The announcement contained in your letter, together with the information we have received from Christian friends who have lately visited your country, encourage us to believe that pure and uncorrupted Christianity are already about to revive in your Canton, and in the other Protestant Cantons of Switzerland, and that, under the Divine blessing, and through the abundant effusion of the Holy Spirit, the day is not far distant when Christ shall be preached in all your churches,

that he is the Son of God; when the absurdities of the Neologian, and the fatal soul-destroying doctrines of the Socinian and Pelagian heresies shall flee away, and when a pure and truly rational, because a Scriptural Christianity shall be taught in all your schools of theology, and proclaimed in every pulpit in Switzerland. We will not for one moment suppose that the Reformed Church of Geneva purpose to celebrate the centenary of the Reformation without recognising, with devout and grateful emotion, the unspeakable benefits resulting from that auspicious event, and the precious doctrines, in defence of which the fathers of the Reformation hazarded their lives, and many of their disciples submitted to imprisonment, and exile, and death. We regard the approaching festival at Geneva for a token of good. We pray that the spirit of Luther, and Farel, and Calvin, and, will you give us leave to add, of Knox, may be felt at all your meetings, and by all the members of your Assemblies, on that solemn and interesting occasion; and that the fruit of your conferences, and fellowship, and prayers, may be to increase your interest and that of your flocks in the distinguishing doctrine of the Protestant creed—Luther's *articulus stantis vel cadentis Ecclesiæ*—the doctrine of justification by faith in the Son of God.

We return you our sincere thanks for the respect which you have shown to the Church of Scotland, in sending to us a copy of your resolutions, and inviting us to send a deputation to Geneva. We regret that it is not in our power to comply with the invitation; but beg leave to assure you of an interest in our prayers.

Signed in our name and presence, and by our authority,

W. A. THOMSON, Mod.

*Reply of the Venerable Company to the General Assembly of the Church of Scotland.*

Geneva, July 10, 1835.

Gentlemen, and highly honoured Brethren,—The Company of Pastors has received the letter *without a date*, which you have done them the honour of recently addressing to them, on the subject of the approaching Jubilee of the Reformation in our country. *They were*

*already acquainted with its contents by means of various Scottish and French journals, which had published it some weeks beforehand.*

We can readily conceive, and your letter affords us proof, that many circumstances which have occurred among us must have been very imperfectly known in your churches. Publications and reports which have issued from your country, have spread abroad with profusion, statements either garbled or entirely false. Still, gentlemen,—without in the least denying the diversity of doctrinal interpretations which may be found among us, as in almost all ages, and in every church in which the Bible has been made the subject of sincere and personal examination,—we are astonished and grieved that you should have been induced so readily to lend belief to so many strange imputations, against which we owe it to ourselves to protest.—No, Gentlemen, and highly honoured Brethren, *at Geneva the infallible and immutable Oracles of the Living God have not lost their authority: there is not one of our pulpits in which Christ is not preached as the Son of God: the faith which gives us the victory over the world, is Scriptural as well as rational:—*and the Bible, the only ground which advocates of the Reformation can give for their hope, is always the pillar on which we rest our church with confidence and courage.

It is true that, on this very account, we tremble at the thought of giving to human systems the infallible authority which is due to Divine Revelation alone. Having submitted ourselves to the Bible, we could not, as Reformers and disciples of Christ, refuse the title of Christian to those who from the depth of a pure heart submit themselves to it, as we have done; and although we have sometimes been obliged to punish perseverance in rending the tie of discipline in our church, yet, faithful to this principle, we have always been careful not to confound doctrines with acts.

This principle, now long established and tested by experience among us, has been the occasion of violent attacks against our clergy, and of proceedings but little fraternal; but we have been cautious not to abandon it notwithstanding. We are the servants of the Divine Head of the Church, not of men. Of his Word alone we desire to be the guardians.

Thanks to this principle, Gentlemen and highly honoured Brethren, we can bless the memory of the illustrious Reformers of the North and of the South, *without converting their authority into a papal yoke, similar to that which they broke.* We learn from these eminent servants of God, not to allow ourselves to be diverted by the exactions of men, from the exclusive respect to which the Bible is entitled.

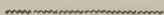
Thanks to this principle, we can, without any bitterness in our hearts, *give the title of BRETHREN to those who refuse it to us.*

Thanks to this principle, in fine, whatever be the manifestations of which we may be the object, we will celebrate our solemn festival of Jubilee, with our eyes fixed upon the author and finisher of our faith, with souls filled with thankfulness for his mercy and zeal for his glory. We earnestly entreat of God, for this great epoch, *a better spirit than that of the immortal Luther, Calvin, Knox, and Farel; namely, the spirit of Jesus Christ; without which, even with the approbation of men, we should only be instruments of error.*

And now, Gentlemen and highly honoured Brethren, we thank you for your prayers, and the benevolent intentions of which you give us assurance.—Accept that of our fraternal and respectful devotion.

Signed in the name of the Venerable Company, and by its order,

J. CHOISY, Professor.



#### THE MORAL PHILOSOPHY OF SCIENCE.—No. III.

##### GEOGRAPHY.

IF any one ask, why he should proceed any farther in exploring the features and phenomena of the great globe, the plain answer is, because it is his interest to advance. What should we think of the traveller, who had set out from London in the month of August, with a view to visit the north of England, and the lakes and mountains of Scotland; but on arriving at Carlisle, seriously questioned the utility of going any farther? Onward is the word, while there is any thing to be learned, any good to be obtained, any pleasure to be secured. The earth is a storehouse of knowledge,

good, pleasure, too ample to be so soon exhausted. Look first at its general features, and then consider the changes which are constantly taking place on its surface, and this assertion will need no farther proof of its truth. There are its broad waters covering seven-tenths of its surface, or in other words occupying an area of one hundred and forty millions of square miles, sustaining countless myriads of living beings, and supplying the evaporation by which chiefly clouds and rain are formed, and by which springs, streamlets, and rivers are fed. Chains of mountains, with diverging branches, run through the continents and islands, and intercept and break the clouds, and bring them down in showers, not only upon the elevated regions of the earth, but upon the valleys and plains. Of these chains, some of the most considerable are the Pyrenees, between France and Spain—the Alps, between Italy and the countries north and west—the Apennines, running through Italy—the Carpathians, between Austria and Russia—the Uralian, between Europe and Asia—the Altayan mountains, extending 5000 miles through Asia—the Himaleh, dividing Thibet from India—Atlas, and the Mountains of the Moon, in Africa—and the Andes and Stoney Mountains, running through the length of South and North America. The highest of all these are some points of the Himalehs, which ascend to an elevation of 28,000 feet, or rather more than five miles and a quarter above the level of the sea, which is about seven times the height of the loftiest mountain in Scotland, and eight times the elevation of the highest mountain of England.

The next feature which arrests our attention, is that which is produced by rivers. These intersect and water the valleys and plains; and are in size correspondent to the range of mountains and extent of country with which they are connected. The Danube, which is the drain for nearly all the water collected in Austria, from the Carpathians to the Mountains of Turkey, is accordingly the largest, though not the longest river in Europe. Its course is about 1800 miles: that of the Volga, in Russia, is 2500 miles. But upon this principle, there are rivers of greater magnitude in Asia than in Europe; and greater still



in America. The Ganges, in India, has a course of 2000 miles; and the Kianku, in China, the largest river in Asia, is about 3300 miles in length. But in America, besides several rivers larger than any of those in the old world, there is that monarch of rivers—the mighty Amazons of South America, which rolls through a space of 5000 miles, and at last joins the ocean by a mouth 180 miles in breadth. From this expanded flood, down to the thread-like stream winding its way through the grassy meadow, they all aid, according to their power, in keeping up the circulation of that fluid on which the existence of both vegetables and animals depends. Without water, every plant would wither away, and every living thing would die. To prevent this, the earth is covered with streams of water.

Another prominent feature of the earth, is its diversified climates and productions. Of the former, there are three grand divisions: the Torrid Zone, the two Temperate, and the two Frigid Zones. These may be subdivided into thirty or more, on each side of the tropics. But besides the great first cause of these different climates, the sun—there are many subordinate agencies by which the general temperature of a country is modified. 1st, The position of the ground's surface either north or south. 2d, Its position as respects the great seas. 3d, Its position with regard to mountains. If a country lie towards the south, at no great distance from the ocean, and be defended by mountains from cold winds, it will be considerably warmer than another under the very same latitude whose position is reversed. 4th, The climate is modified by elevation above the level of the sea. Hence, on the Andes, under the equator, there is at a certain height continual snow; and in going up these mountains, vegetation diminishes, and at last disappears, just as it does in travelling from the tropics toward the north pole. 5th, The nature of the soil—and 6th, the state of cultivation—and 7th, the prevalent winds, are all agents in modifying the temperature of the climate. And not only is vegetation distributed over the earth's surface, according to the change of temperature, but even the lower orders of animated beings are spread over

the globe upon the same principle. Man alone appears to be formed for every clime. And by the physiological arrangements of the human frame, which enable it to dwell in all regions, as well as by the possession of the higher intellectual faculties of the human mind, man is evidently made to master all the inferior creatures, and to possess, manage, and enjoy the whole earth.

But this renders it necessary that man should be familiar with the natural changes which are incessantly taking place on the surface of the globe. These changes may all be said to be chemical; but they can be noticed without a previous discussion of chemistry. Water is one powerful cause of terrestrial mutations. Many substances on the earth are dissolved by water, and carried by streams to be deposited elsewhere. The Ganges, the Nile, the Rhine; the Po, and many other rivers, have elevated their banks and beds, by the alluvial matter brought from the upper parts of their course. Mountains are thus wearing away, and valleys are receiving part of the spoil. But perhaps the greater portion is borne into the great abyss. The ocean is changing, by these deposits, and by the vegetables and animals which live and die in its bosom; while by the swing of its waters, which is termed the tides, it is gaining on some coasts and losing on others. New islands also frequently appear formed, some by zoophites, and named coral rock, and some by submarine earthquakes. These latter are produced by an agency which extends also to the dry land. It is not improbable that earthquakes and volcanoes are nearly allied. Of the latter, there are known to be in the whole, 195. They cast up lava, stones, water, mud, and in some instances fish, and in their vicinity effect, in the course of time, material alterations. Thus, the general idea of the earth, is that of a body almost the form of a ball, whose surface is nearly two millions of square miles; more than two-thirds of which is covered with water, and less than one-third is land; the whole undergoing a series of revolving changes, not only in its nights, and days, and seasons, but in its vegetables and animals, its rocks and earths, its islands, continents, and oceans. No marvel, then, that the works of men,

and empires, and kingdoms, pass away. No marvel that Babylon and Nineveh, Thebes and Memphis, and other cities of fame in former ages, have perished. No marvel that the time must come, when even London will by the traveller be sought in vain. But although possibly the continents of Europe, Asia, Africa, and America may in some future age be all, except their mountains, buried under the ocean; yet it is clear, that then, what is now the bottom of the sea, will be the surface of the earth. Something like the present proportion of land must be preserved, unless the Creator change his laws. But if these laws, which are clearly understood, when a familiar acquaintance with Geography is gained, shall continue in force while the world lasts, then the decompositions constantly taking place, will to the end prove renovations, and the ravages of water and fire, of floods, earthquakes, and volcanoes, will ever issue in new creations, for the good of generations to come. Thus we learn, that God is preparing now for the comfort of human beings, thousands of years to come. He is our Father, and he takes care of us as his children. But he is also the Father of myriads yet unborn. These he sees as actually existing, and inhabiting the earth under his protection. To murmur against the earth's mutations, is to find fault with God for making the globe ready to receive our successors. Better and wiser is it to enjoy it ourselves, and rejoice that the Great Parent of all is preparing it for the enjoyment of others.

D. D.

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#### RATHCORMAC.

THE following appeared in the "Nottingham Review," January 1, 1836:—

"The anointed of heaven delivered the son whom he had found dead, to his widowed but now joyful mother:—the anointed of earth's lords, even across the gory and livid corpse of her murdered child, could utter the fiend-like and heart-withering words in that mother's ears, *Widow Ryan, I told you the law would prove too strong for you, will you pay me my tithes now!* Is it not horrible! —But marvel not at the contrast. It is between an Archdeacon of the Established Church of Ireland and the Saviour of the world." —*Church of Irelandism, by the Rev. G. Harris, Glasgow.*

"Murder most foul as in the best it is,  
But this most foul, base, and unnatural."—*Shaksp.*

HARK! heard ye not that widow's wail of woe,  
 As at her feet the loved one of her age  
 Fell lifeless!—not by the fierce foreign foe  
 Vanquish'd and slain in battle's heady rage;

No!—but the word of death was given  
 By one who dwelt amongst them, and who stood  
 The “self-styled minister” of righteous Heaven,  
 To preach salvation through a Saviour's blood!

He who had sworn all worldly strife to shun,  
 But gave command—the death-shot wing'd the air;  
 That widow'd mother now hath lost the son  
 Whose smile was wont her aged heart to cheer.

Twice widow'd in the loss of that loved boy,  
 Despair hath wrapp'd his mantle round her soul:  
 No more her heart expands with smiling joy,  
 No more her eyes 'midst beams of pleasure roll.

No more for her doth joyous Spring unfold  
 Her blooming beauties o'er a thousand fields;  
 The summer sun, the autumn tinged with gold,  
 Delight no more to her torn bosom yields.

An icy chill hath settled o'er her breast,  
 Which Time's all-healing hand can ne'er remove;  
 Despotie laws her soul to earth have press'd,  
 And laid in death the object of her love.

O God! how long shall Despotism stand  
 To mar the beauties Thou hast given birth,  
 Dealing destruction with a blood-stain'd hand,  
 O'er every region of the spacious earth!

How long shall wealth and luxury combine,  
 To trample on the sacred rights of mind!  
 How long shall force and fraud their efforts join,  
 The freedom of the soul to waste and bind!

Blood cries from earth for vengeance from the throne  
 Of God omnipotent, and he will hear  
 The orphan's piercing cry, the widow's moan,  
 And stay the oppressor in his mad career.

Yes; God is just—and tyrants yet shall stand  
 And tremble like the aspen's quivering leaf;  
 Freedom shall reign o'er every tribe and land,  
 And joy triumphant take the place of grief.

EDWARD HAWKESLEY.

*Narrow Marsh, Dec. 31.*

In the "Standard" (London newspaper) of January 4, 1836, appeared the following remarks:—

"But we must speak about Rathcormac. We must ask with the Rev. Mr. O'Sullivan, if the howl of priests and traitors is for ever to be prolonged upon this unfortunate but inevitable consequence of priestly and traitor arts. Why has the subject never been submitted to a Parliamentary investigation?—why has some attempt not been made to prove that the widow's sons (faugh upon the cant!) who lost their lives at Rathcormac, did not as justly merit their fate, as many other widow's sons who have been hanged at the Old Bailey? As the case now stands, all the resisters of the law at Rathcormac, have been principal traitors; and though we may regret that they fell by the hands of honourable men, instead of yielding their traitor souls to be dismissed by the executioner, we have no more compassion for the fate of these wretches, than for the fate of any others upon whom the law does execution. We hear a tremendous yell about the shooting of those nine villains at Rathcormac, but nothing about the drowning of two or three thousand comparatively innocent convicts, and two or three hundred absolutely guiltless and gallant soldiers and sailors, sacrificed to some new-fangled principles of economy. Rathcormac, forsooth! The true ground of complaint is, that the necessary military execution of some of the principal traitors, has not been followed up by the civil execution of a fair share of the rest."

To every lover of the liberty wherewith Christ has made his disciples free, to every practical Christian, this flagitious article carries its own condemnation. Its ferocity is worthy of its morality, and both are fitting companions of the deed of blood it comments on. "*Absolutely guiltless and gallant soldiers!*" whose very profession violates the law of Christ—"comparatively *innocent convicts!*" whom the law of the land has transported for crime! "Villains," "wretches," "traitors!" for acting on similar principles to those which have embalmed the memories of many men in the recollections of a grateful posterity!—"complaint!" that "military execution" has not been followed by "civil execution" of others, as if the thirst for blood were not yet slaked! Melancholy indeed is it, that, in Britain, any one fashioned after the similitude of man, could have been found so destitute of the spirit of humanity, of justice, truth, and liberty, to pen such an article; and more melancholy far, that one, wearing the habi-



liments and sustaining the office of a minister of the Prince of Peace, could have been found to approve of it.

And is this the case? Who is the individual?—The Rev. W. Ryder, Archdeacon of Cloyne.

*“To the Editor of the Standard.”*

“Ballinterney, Rathcormac, Ireland,

“January 16, 1836.

“SIR,—In your paper of the 6th inst. I perceive by your leading article that you are endeavouring to place the Rathcormac affair before the English public in the true point of view.

“As I am individually interested in having the matter faithfully laid before the public, I take the liberty of stating a few particulars, the truth of which you may rely upon.

“*It was in consequence of a message sent me (through one of my bailiffs) by the widow Ryan and her next neighbour that I went to her farm to distrain, as I had every reason to believe that on my arrival there with the military the tithe would be paid; and I am borne out in considering the information correct, by subsequent circumstances. On my arrival at her farm, and while the mob, which was composed almost entirely of strangers, was opposing the entrance of myself, bailiffs, and military, the widow sent one of her sons, who is still living with her, to pay the money, but he was compelled to return into the house, and subsequently, when the firing was over, and the military had withdrawn to an adjoining field, she came out of the house to me, and offered to pay me the amount of tithe; but my feelings at that moment were such that I could not take it, nor have I ever since been paid it. I mention this to show that she was prepared with the money actually in her pocket, and that she only wanted an excuse to be allowed to pay. The story of my calling upon her, even over the dead body of her son, which has been made so much of by Mr. O’Connell and the other agitators, is totally groundless, and I declare most solemnly that such never took place. I can prove, by the testimony of one of the police who attended me, that no such demand escaped my lips, and that I did not, either then or during my stay at that farm, know or suspect that her son was shot; nor was I certain of his death until the following day. The speech of Mr. O’Sullivan, as quoted in your paper, is substantially correct; and if a fair and impartial investigation were to take place, the fact would disclose itself, that I was innocently trepanned into this unfortunate business. Until this occurred, I may truly say, without vanity, that I was a favourite among the people, and stood on good*

terms with all my neighbours; since that occurred, I have been persecuted by the agitators, and my Protestant congregation actually deterred from coming near my church; so that, during the last year, my Sunday attendance at church is confined to my own family and servants, the safeguard which is afforded me by the Government, and one other family.

"If you wish to be informed of any other particular, let me know, and I will immediately furnish it.

"I trust you will excuse me for thus trespassing upon your otherwise better employed time, and believe me, Sir, your obliged and humble servant,

"W. RYDER, Archdeacon of Cloyne."

We have allowed the Archdeacon to speak for himself. And what has he made of it?—"Place the Rathcormac affair before the English public, in the *true point of view*." Is that the comment of a minister of the Gospel on the nefarious article in the Standard? Is he, too, not satisfied with the quantity of blood shed at Rathcormac, and does he think that the lives of others engaged on that day of slaughter, should experience the tender mercies of the common hangman? But he "was *innocently* trepanned into this unfortunate business." Ah! say you so? Who called on the magistrates to sign the order for the military *to force* the payment of tithes, *ready to be paid*?" Who roused the country, by the display of soldiery, horse and foot, *to "distrain"* for tithes, when, had he replied to the "message" asserted to have been sent, singly and personally, no distraint was needful? Who accompanied, nay, headed the soldiery to that Irish Aeldama? Who rode into the widow Ryan's yard *before the firing commenced*, and demanded the tithe? Who, on its being refused, gave the command to fire, or at least consented that that command should be given? Who, *after the firing*, rode over the dead bodies of the sons of the widow Collins, almost touching with his horse's hoofs the corpse of Ryan—dismounted, and made again the demand for tithes? The Archdeacon says, "The story of my calling upon her, even over the dead body of her son," "is totally groundless, and I declare most solemnly that such never took place." The widow Ryan as solemnly affirms, that the Archdeacon followed her from her door to the mangled body of her

child, and did there, in sight of the victim of tithe oppression, reiterate his demand. Adjured by the truly excellent Catholic Priests of the district, to tell the truth and nothing but the truth, she solemnly repeated this statement on the very spot. The Archdeacon admits he held conversation with widow Ryan "when the firing was over, and the military had *withdrawn to an adjoining field*." Did they *withdraw* to that field, or did they not force their way *onward*, over the bodies of the dead, pass her door, and go into the field *beyond* her house, and so *forward* to the road? In that conversation, the Archdeacon affirms, widow Ryan "*offered to pay*" the tithe; she affirms he *demand*ed it. As soon as she saw her son weltering in his gore, she threw herself by his lifeless body, and there remained till the soldiers departed. *Where was it* the Archdeacon refused her tithe, "*when the firing was over?*"

"My feelings at that moment were such that I could not take it." Indeed! Who was it, when the soldiers re-assembled in the road, wanted to go back again to the farm-yard, and carry off corn enough to satisfy the claim? "*Feelings*," benevolent, compassionate, Christian feelings, are good when properly exercised—when they prevent injustice, human affliction, and the spilling of blood. When a man, receiving a message that payment is ready, goes not for it, but calls in to aid him in receiving two pounds seven shillings, bailiffs and police, and that police armed too, and not content even with this display of force to receive a proffered payment, calls out a band of horse and foot, to make compulsory that which but for this was voluntary; and when, indignant at this military array, a crowd assembles and loudly expresses its disgust, the death-volley is poured amongst them to silence their upbraidings,—at such a time to talk of "*feelings*," is altogether mawkish sentimentality. Did those "*feelings*" lead to the comfort of poor Ambrose, and smooth his pillow of suffering, or aid his wife and desolate ones?

"A favourite among the people"? It may be so. It is not usual, however, to bestow on favourites, a cognomen assimilating them to the Prince of Darkness; nor does such cognomen generally denote a man

who stands high in the estimation of his neighbours. "*Persecuted by the agitators*"? Who are they? Did they send emissaries into the "Protestant congregation," to outrage their feelings and stir them up to a violation of the law? Did they taunt them with the good the deeds of Rathcormac had brought them, in their participation of public subscriptions? Did they, when kneeling by them in the sanctuary of God, whisper in their ears foul surmises and exasperating words?

"My Protestant congregation actually deterred from coming near my church"! Pitiful tale! The archdeaconry consists, we believe, of two parishes, Desart and Gurtroe. The Catholic population numbers about three thousand persons. Did the Protestant congregation, since the Archdeacon became its pastor, exceed *forty-two* souls? Is there a single individual belonging to it in the parish of Desart? Did not the minister's family and household amount to *fourteen*, out of the *forty-two*? Have not one or two families, within the last year, removed from the parish of Gurtroe to another part of Ireland, or to America? Did not one other family dispense with his ministerial visits after the "*unfortunate business*"? If so, and the congregation still consist of the minister's "family and servants, the safeguard which is afforded me by the Government, and one other family," and the preceding deductions be made, the congregation, once numbering *forty-two* persons, cannot have many "deterred" from public worship.

"*The safeguard* which is afforded me by the Government"!—This sounds ominously. The statement, doubtless, has conjured up in many minds visions of a turbulent peasantry, a threatening and evil-minded people, thirsting to avenge their wrongs, and whom "the safeguard" alone prevents from breaking forth in outrage. It is a dream. "The safeguard" consists, perchance, of *two policemen*. Amazing power to keep in check *three thousand* "bloody Papists"! A more peaceable people do not exist. That district has long been proverbial for its peacefulness. Labouring under unjust laws; their children torn from the hearthstone; the widow's prayer ascending to the widow's God for consolation amidst unrequited wrongs; they yet wait

with patience for that justice which is their right, and which, sooner or later, will be the possession of every inhabitant of their cruelly injured country.

It has not been our primary intention in these remarks, nor in those we previously felt it our duty to make, on the tragical scene at Rathcormac, to point public indignation against an individual. He is but the instrument of an iniquitous system, riding on the top of his commission perhaps, or, it may be, possessing private excellences, which show in darker colours the institution which has power to make a man forget in public life the moral qualities which shed a halo round the sanctuary of home. It is the system we would denounce—the system which forces one man to pay for another man's religion—which sacrifices the million to the unit—which perpetuates ignorance, for the sake of misrule—and brands the ignorant as a criminal unworthy of social privileges—gloats on exclusion—calls ascendancy Protestantism—treason to the People, loyalty to the Crown—tramples on justice, and styles it law established—hiccups forth “Church and King,” and names it religion—dragoons a nation—answers argument by vituperation, passive resistance by the dungeon, and audible protest by the bullet or the sword! The wonder is not, that provoked and pillaged by such a system, there should be occasional outbreaks, but that the “spiritual wickedness,” “the obnoxious distinction” should be allowed for a single hour to pollute religion—nullify justice—impoverish, degrade, and brutalise the people. It is a proof the people deserve more righteous and Christian treatment. *It is coming.* Men's minds are awaking to the atrocity of a church without a people, rioting in the wealth exacted by the bayonet of the police, and the musketry of the army. A voice will one day ask respecting Church of Irelandism, where is it?—and the echoes of the Green Island shall reply, Where is it?

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#### REVIEW.

*A Summary of the Creed of Unitarian Christians.* H. Osborne, Hastings; Metcalf, Battle.

THIS summary is the production of the Rev. P. V. Coleman, the minister of the Unitarian Congregation



at Battle, in Sussex. Mr. Coleman was, we understand, educated in the Roman Catholic communion, and an ordained Deacon of that Church. Subsequent inquiry led him to discard the errors of education, and to embrace the Scriptural views he now zealously and honestly advocates. The "Summary" is drawn up in a plain, forcible, and Scriptural manner, and will, we doubt not, do much, aided by the course of doctrinal lectures its author signifies his intention of delivering, to dissipate prejudice, excite to inquiry, and conduce to the diffusion of the truth as it is in Jesus.

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*Poems and Lyrics.*—By Robert Nicoll. Tait, Edinburgh; Simpkin & Co. London. 1835.

THIS publication has received from the critics of England, Scotland, and Ireland, such a burst of general praise, that any attempt on our part to swell the sound, would now be much like the shrill shout of the school-boy, raised after the thundering acclamations of a mighty city's assembled population had been sent away on the wings of the wind. And yet we would shout, "Well done!" And to prove that the saying is most true, we would, if we were at liberty to do so, present our readers with not a few of these original pieces—pieces which affirm not only that their author is a poet indeed, but that he is a nature-loving, a mind-honouring, a liberty-revering poet—one who sees, and maintains in fascinating verses, that the world is good, and the mental and moral powers of man are mighty; and that if these human faculties were rightly employed upon nature and society, in accordance with the principle that "We are brethren a'," men might with confidence assert "We'll mak' the warld better yet." These are titles of two beautiful pieces in the volume. Another termed "Arouse thee, soul," is a noble effusion. Any thing of a higher order than "The Ha' Bible," we scarcely know where to find. Akin to this, is the piece entitled "God is everywhere." Of the pathetic kind may be named "Death Song of Hofer"—"The Exile's Song"—"I am blind"—"My only Sister," and "The Sick Child's Dream." There are also some humorous and amatory pieces of no

little merit. The descriptive ones, too, are evidences of genius, that soars above mediocrity. The whole is closed with this high-toned sonnet to Milton:—

“Blind, glorious, aged Martyr, Saint, and Sage!  
 The Poet’s mission GOD reveal’d to thee,  
 To lift men’s souls to Him—to make them free—  
 With Tyranny and Grossness war to wage—  
 A worshipper of Truth and Love to be—  
 To reckon all things nought but these alone—  
 To nought but Mind and Truth to bow the knee—  
 To make the soul a love-exalted throne!  
 Man of the noble spirit!—Milton, thou  
 All this didst do! A living type thou wert  
 Of what the soul of man to be may grow—  
 The pure perfection of the love-fraught heart!  
 Milton! from God’s right hand, look down and see,  
 For these, how men adore and honour thee!”

As proofs of poetic power, adequate to the task of mastering various measures and managing various subjects, the pieces in this volume are most satisfactory specimens. And if the young mind from which they sprang, be improvable in the ratio of its present capabilities, of which there can be no doubt, a future day will see issuing from it, poetry that will hardly need apprehend even a rival, and may rest in security from the jostlings, pressure, and dominion of a superior.

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## MONTHLY RECORD.

MARCH 1, 1836.

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*Unitarian Congregation, Battle, Sussex.*—The annual meeting of this congregation was held on Tuesday, 29th December, 1835; and the grateful thanks of the Society passed unanimously to Richard Davenport, Esq. of Darwell Bank, Robertsbridge, and to the Committee of the British & Foreign Unitarian Association, for their liberal support and warm patronage to this Congregation.

The following officers were appointed for the ensuing year:—Mr. James Crouch, Treasurer; Rev. P. V. Coleman, Secretary.

DIED on the 13th January, at his residence in Paradise-street, Birmingham, Edward Corn, Esq. aged seventy-two. His loss will be long and deeply regretted through a widely extended circle of relatives and friends. Born in poverty and obscurity, he raised himself, by the diligent and successful prosecution of his business as a japanner, to a state of comparative affluence; and by his liberality towards the public institutions of his native town, and his extensive benevolence in private, he acquired the esteem and good will of his fellow-townsmen of all classes.

The Editor of the *Christian Pioneer* had long known the earnestness and zeal of Mr. Corn for the diffusion of Christian truth and liberty, and had frequently enjoyed the pleasure of his correspondence, but till September 1835, had not been personally acquainted with him. Called at that time to officiate at the first Anniversary of the Third Unitarian Congregation in Birmingham, a society in whose prosperity Mr. Corn took a deep and lively interest, he was an inmate of Mr. Corn's hospitable dwelling. With melancholy pleasure does he remember that visit. With sincere gratification did he listen to Mr. Corn's elevated views of Christianity—his detail of the happiness they had imparted to him, since he was emancipated from the bondage to Calvinism by which his youth was fettered—the resignation with which they inspired him in the midst of bodily suffering—and the cheerful trust they imparted in the prospect of dissolution. Funeral sermons were preached, we believe, on occasion of his death, in the three Unitarian places of worship in Birmingham, to all of which he was a subscriber and sincere well-wisher. On the evening of his funeral a meeting was held in the Chapel in Cambridge-street, when a hymn being sung, and a prayer offered up, an address was delivered from the pulpit suitable to the occasion; after which, three individuals also made remarks, and the assembly closed with prayer. This meeting was novel, but it has our approval. It serves to impress the mind with love for moral worth, to excite the resolution to imitate the upright.

## THE MORAL PHILOSOPHY OF SCIENCE.—No. IV.

## CHEMISTRY.

IN order to trace the changes observable in both organised and inorganised bodies up to their natural causes, it is indispensably necessary to call in the aid of Chemistry. Hers alone is the province of explaining the affinities, by which certain substances are brought into union, and made to assume a new aspect. It is she only who can inform us, why fluids form solids, and solids liquify; why water becomes as rock, and iron as water; why steam, or ignition, may occasionally uplift the valley, and overturn the mountain; why such amazing alterations are produced in vegetable and animal substances, in metals and minerals, by heat and acids. Chemistry is that science which shows us the positive and relative properties of all natural substances. According to her present system of enumeration, the earth, and its waters and atmosphere, and all plants that spring from its bosom, and all creatures that live on its surface, are composed of only fifty-one simple substances; namely—thirty-eight metals, four gases, three named imponderable bodies, which are electricity (including magnetism), light, and caloric, or the principle of heat, and six other bodies. These entering into combinations in numberless ways, produce the all but infinite variety of objects which everywhere meet the eye.

It is doubtless true, that chemistry cannot be taught or learned by words alone. To become a chemist, the student must make experiments; and a great many of them too. But nearly the same may be said of every other art and science. No one can become an astronomer, without making a very great number of observations upon the stars, the planets, and the sun. No one can become a geographer, without a great deal of practice, at least with maps, if not also with the terrestrial globe. No one can become an optician, without making experiments with optical instruments. And no one can become a mechanic, without making experiments with the mechanical powers. But, then, the moral uses of these branches of knowledge may surely be learned without that profound acquaintance

with the minutiae, which such experiments are meant to unfold. It will certainly be granted, that the leading facts of any one of these subjects of thought, are of themselves abundantly sufficient to impress the mind with the great moral lessons which they read, and to affect the heart with the powerful moral influences which they are fitted to exert. This being the thing supposed in this paper, a general view of the facts of chemistry shall be offered, as evidences of the legitimacy and applicability of the moral philosophy deduced.

Of the bodies above enumerated, the first to be considered is caloric, or the principle of heat. This principle pervades all bodies with which we are acquainted. It is easily demonstrated, that there is some caloric even in ice, for common ice can be rendered still colder. Heat expands most bodies; and if carried to a certain point, entirely changes the condition of them. It converts ice to water, and water to steam. Most metals it changes to fluids, and some of them to an aeriform state. It is said, popularly, to consume wood, coal, and other combustibles; but, chemically speaking, these substances are not consumed, but only changed; and that chiefly, into gas. Indeed, chemistry shows, that there is no such thing as the destruction, nor any such thing as the creation, at any time, of a single particle of any substance connected with the earth. Plants are composed wholly of matter previously existing. The bodies of all living beings are built up with materials that lie around. When the productions of the earth are *consumed* as food, they have part of their matter converted into the substance of the body which has fed upon them; and the remaining part still exists under other forms. Caloric, light, and chemical affinity, bring together from earth, air, and water, certain metals, gases, and other substances, and form them into the roots, stalks, leaves, and fruit, of whatever springs from the ground. And these, changed again by another process, become the bone, the muscle, the vessel, the fluid, the nerves, the skin, the hair, of that most admirable of all the Creator's works, the human form. And when this fair fabric resigns its powers and falls into the grave, it merely undergoes a chemical decomposition, and its particles



again mingle with common earth and air, while its spirit returns to God who gave it. But here it is necessary to observe, that earth and air are not to be taken for the names of simple substances. Of earths, there are nine, each being a metal united to a gas. The air is principally made up of two gases, named oxygen, or acid former, and nitrogen, or nitre former. And although water differs so materially from air, that also is, at least in its pure state, only two gases, namely oxygen, one of the constituents of atmospheric air, and another, termed hydrogen, or water former. Separate these, one from the other, and water becomes gas, or air. Put these two gases, or airs, together, in the proportion of one part hydrogen and  $7\frac{1}{4}$  of oxygen by weight, which is two parts hydrogen and one part oxygen by measure, and they will, under the action of electricity, become water. And through all these changes of matter, the principle of heat, or caloric, accompanies the shifting particles. From the heat of the volcano to that of the blood in the human body, and thence down to the temperature of intense freezing, it is simply a greater or less quantity of sensible caloric. And the difference of temperature at which solids melt, or evaporate, and liquids freeze, is only the different capacities which the bodies have for holding or bearing caloric. To prevent mistake, let it be observed, that caloric is spoken of as existing in two conditions, namely, latent and sensible, or active. The former means that quantity of the matter of heat which a body will contain, without making its existence sensible. It is this matter laid up in store, till needed, when it is as available as treasure in chests, of which we hold the keys. While latent, the caloric seems to be chemically combined with the body; and so, during that union, loses its active character; but that union dissolved (and there are always abundance of means for effecting the dissolution), and caloric, or the matter of heat, is again in active operation, either as the servant or master of man; either warming his dwelling-place, and cooking his food, and forming him thousands of useful instruments and pleasing ornaments, or converting his city to gases and ashes, or burying it under the sea of lava, which has been spouted from

the crater of the volcano. And it is not improbable that all the caloric contained in our globe, put into the most active state of which it is capable, would convert "the great globe itself, and all which it inherits," into gas; with, perhaps, the single exception of MIND. Mind is far above the reach of chemical decomposition, and the influences of material fire. Mind has a limitless, and is to have an endless dominion over matter. It may look upon all the changes around, and the changes of the individual body to which it is united, with an exalted consciousness of its own immense superiority to the fifty-one bodies of which earthly objects are compounded. It may with high pride, and ought with intense gratitude, to exclaim, "I am of a purer, nobler essence, than anything in chemistry's laboratory! I am not of the earth, earthy. I am a spirit from God, my Father, and I go to him again!" And if every human mind made, and acted upon, this distinction, every mind would disdain to be enslaved and debased by earth. The world, then, would be used, not abused; held as only the temporary abode of that principle which constitutes man; not dealt with and grasped at, as if metals and gases were the mind's only treasures here, and the only riches that it should, through eternity, be permitted to possess and enjoy. Consistently, then, with his moral and intellectual nature, would man perform his part in life; caring indeed for the body, and its wants, and its comforts—treating it according to the chemical and physiological principles on which it is constructed and sustained; but never, on any account, neglecting the wants, never disregarding the comforts, never forgetting the functions, the duties, the interests, the destiny of the mind.

D. D.

BIOGRAPHICAL NOTICES BY JARED SPARKS.

JOHN HALES.

(Concluded from page 97.)

AFTER his return from Holland, he lived in a very retired manner in his college, and during a period of many years scarcely an incident of his life is transmitted. His famous tract on "Schism" was written at

this time, for the particular use of Mr. Chillingworth, who was his intimate friend. This tract was not intended for publication, and a copy of it was put to press and circulated without the author's knowledge. It fell into the hands of Archbishop Laud, on whom it made such an impression, that he sent for Mr. Hales, and held a very long interview and discussion with him at Lambeth. The Archbishop thought the spirit of the tract hostile to the Established Church, and laboured to bring back the author from his errors. He did not succeed, however, in changing the mind or daunting the independence of Hales; but the interview had the good effect to acquaint the Prelate with the singular simplicity of character, modesty, and integrity of the man, whose opinions he could not approve, and whose great powers he would gladly have employed in supporting a different cause. The Archbishop was so well pleased with his sincerity, in addition to the profound respect he had for his talents and learning, that he offered him any preferment, which he might choose. This offer, Mr. Hales at first declined, replying to the Archbishop, "If it please your Grace, I have what I desire;" but in the following year, 1639, the Canonry of Windsor was presented to him in such a manner, that he could not, without much impropriety, refuse to accept it. He was accordingly installed in that office, which he held only two years, when the civil wars broke out.

Mr. Hales had learned, that Archbishop Laud was not pleased with the tract on schism, before he sent for him to converse on the subject, and he addressed to him a letter in vindication of the grounds he had there taken. Both these remarkable performances contain passages which strikingly illustrate the author's habits of thinking and the tendency of his studies. One paragraph, in the letter to Laud, it would be improper to omit in a notice of the author's life. Speaking of the tract, he observes, "Now, concerning the things discussed in the pamphlet, I humbly beg leave, before I come to particulars, to speak for myself thus much in general. If they be errors which I have here vented, as perchance they are, yet my will hath no part in them, and they are but the issues

of unfortunate inquiry. Galen, that great physician, speaks thus of himself, 'I know not how,' says that worthy person, 'even from my youth up, in a wonderful manner, whether by divine inspiration, or by fury and possession, or however you may please to style it, I have much contemned the opinion of the many; but truth and knowledge I have above measure affected, verily persuading myself, that a fairer, more divine fortune could never befall a man.' Some title, some claim I may justly lay to the words of this excellent person; for the pursuit of truth hath been my only care, ever since I first understood the meaning of the word. For this, I have forsaken all hopes, all friends, all desires, which might bias me, and hinder me from driving right at what I aimed. For this, I have spent my money, my means, my youth, my age, and all I have; that I might remove from myself that censure of Tertullian,—*Sua vitio quis quid ignorat?* If, with all this cost and pains, my purchase is but error, I may safely say, to err hath cost me more than it has many to find the truth; and truth itself shall give me this testimony at last, that if I have missed of her, it is not my fault, but my misfortune.

"And, *first*, however I have miscast some parcels of my account, yet I am most certain that the total sum is right; for it amounts to no more than that precept of the Apostle,—'As far as it is possible, have peace with all men.' For this purpose, having summoned up sundry occasions of schism, and valuing them with the best judgment I could, I still ended with advice to all possible accommodation and communion, one only excepted. Now, certainly, there could be no great harm in the premises, where the conclusion was nothing else but peace."

Mr. Hales experienced great inconvenience from the political commotions, which succeeded the year 1642. He remained firm to the Royalist party, refused the Covenant, and was finally expelled from his fellowship, because he would not take the Engagement, or the oath of allegiance to the Commonwealth. He was now thrown on the world, advanced in age, and narrow in circumstances. The place of private tutor with a small salary in a lady's family was offered him,

which he accepted. This quiet retreat he was not suffered long to enjoy. A decree was published, forbidding all persons to harbour Malignants, as the Royalists were termed, and Hales thought it a measure of prudence justly due to his employer, not to subject her to a violation of this decree, by affording him an asylum in her house. His last retreat was a lodging in Eton, at the dwelling of a poor woman, whose husband had formerly been his servant. He was obliged to sell a large portion of his library, at a price much below its original cost, to maintain himself even in this obscurity. He died on the 16th of May, 1666, aged seventy-two years, and was buried in the churchyard of Eton College.

The following is the Earl of Clarendon's account of this distinguished scholar and divine:—

“Mr. John Hales had been Greek Professor in the University of Oxford; and had borne the greatest part of the labour of that excellent edition and impression of St. Chrysostom's works, set out by Sir Harry Savile; who was then warden of Merton College, when the other was fellow of that house. He was chaplain in the house with Sir Dudley Carleton, ambassador at the Hague in Holland, at the time when the Synod of Dort was held, and so had liberty to be present at the consultations in that assembly; and hath left the best memorial behind him, of the ignorance, and passion, and animosity, and injustice of that convention; of which he often made very pleasant relations; though, at that time, it received too much countenance from England. Being a person of the greatest eminency for learning and other abilities, from which he might have promised himself any preferment in the Church, he withdrew himself from all pursuits of that kind, into a private fellowship in the College of Eton, where his friend Sir Harry Savile was provost; where he lived amongst his books, and the most separated from the world of any man then living; though he was not in the least degree inclined to melancholy, but, on the contrary, of a very open and pleasant conversation; and therefore was very well pleased with the resort of his friends to him, who were such as he had chosen, and in whose company he delighted, and for whose



sake he would sometimes, once in a year, resort to London, only to enjoy their cheerful conversation.

“ He would never take any cure of souls, and was so great a contemner of money, that he was wont to say, ‘ That his fellowship, and the bursar’s place, (which, for the good of the College, he held many years,) was worth to him fifty pounds a-year more than he could spend; and yet, besides his being very charitable to poor people, even to liberality, he had made a greater and better collection of books, than were to be found in any other private library that I have seen; as he had sure read more, and carried more about him, in his excellent memory, than any man I ever knew, my Lord Falkland only excepted, who I think sided him. He had, whether from his natural temper and constitution, or from his long retirement from all crowds, or from his profound judgment and discerning spirit, contracted some opinions, which were not received, nor by him published except in private discourses; and then, rather upon occasion of dispute, than of positive opinion; and he would often say, his opinions he was sure did him no harm, but he was far from being confident that they might not do others harm who entertained them, and might entertain other results from them than he did; and therefore he was very reserved in communicating what he thought himself in those points, in which he differed from what was received.

“ Nothing troubled him more, than the brawls which were grown from religion; and he therefore exceedingly detested the tyranny of the Church of Rome, more for their imposing uncharitably upon the consciences of other men, than for the errors in their own opinions; and would often say, that he would renounce the religion of the Church of England to-morrow, if it obliged him to believe that any other Christians should be damned; and that nobody would conclude another man to be damned, who did not wish him so. No man more strict and severe to himself; to other men so charitable as to their opinions, that he thought that other men were more in fault for their carriage towards them, than the men themselves were, who erred; and he thought that pride, and passion, more than conscience, were the cause of all separation from each

other's communion; and he frequently said, that that only kept the world from agreeing upon such a liturgy, as might bring them into one communion; all doctrinal points upon which men differed in their opinions being to have no place in any liturgy."

Bishop Pearson first collected and published the author's works in one volume, 4to. entitled the "Golden Remains of the Ever Memorable John Hales," in the preface to which he thus describes his manners and character:—

"I shall speak no more than my own long experience, intimate acquaintance, and high veneration grounded upon both, shall freely and sincerely prompt me to. Mr. John Hales, sometime Greek Professor of the University of Oxford, long Fellow of Eton College, and, at last, also prebendary of Windsor, was a man, I think, of as great a sharpness, quickness, and subtilty of wit, as ever this or perhaps any nation bred. His industry did strive, if it were possible, to equal the largeness of his capacity, whereby he became as great a master of polite, various, and universal learning, as ever yet conversed with books. Proportionate to his reading was his meditation, which furnished him with a judgment beyond the vulgar reach of man, built upon unordinary notions, raised out of strange observations, and comprehensive thoughts within himself. So that he really was a most prodigious example of an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment.

"Although this may seem, as in itself it truly is, a grand eulogium, yet I cannot esteem him less in any thing which belongs to a good man, than in those intellectual perfections; and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature, as we ordinarily speak, so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it near as easy a task, for any one to become so knowing, as so obliging.

"As a Christian, none more ever acquainted with the nature of the Gospel, because none more studious of the knowledge of it, or more curious in the search, which, being strengthened by those great advantages

before mentioned, could not prove otherwise than highly effectual. He took, indeed, to himself a liberty of judging, not of others, but for himself; and if ever any man might be allowed in these matters to judge, it was he, who had so long, so much, so advantageously considered; and, which is more, never could be said to have had the least worldly design in his determinations. He was not only most truly and strictly just in his secular transactions, most exemplary, meek, and humble, notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books, to continue his learning and himself.

“This testimony may be truly given of his person, and nothing in it liable to the least exception, but this alone, that it comes far short of him. Which intimation I conceive more necessary for such as knew him not, than all which has been said.”

The works of Hales consist of tracts, essays, sermons, and letters. Except the tract on Schism, the letter to Laud, and one or two sermons, the author printed nothing during his lifetime, and his writings have of course appeared before the public with all the disadvantage of posthumous publications. They have, in different shapes, passed through several editions, the most complete and valuable of which is the one printed at Glasgow by Foulis, 1765, in three duodecimo volumes.

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### GOD IS EVERYWHERE.

*(From Poems & Lyrics, by Robert Nicoll.)*

A trodden daisy, from the sward,  
 With tearful eye I took,  
 And on its ruin'd glories I,  
 With moving heart, did look;  
 For, crush'd and broken though it was,  
 That little flower was fair;  
 And, oh! I loved the dying bud—  
 For God was there!

I stood upon a sea-beat shore,  
 The waves came rushing on;  
 The tempest raged in giant wrath—  
 The light of day was gone.

The sailor, from his drowning bark,  
 Sent up his dying prayer;  
 I look'd, amid the merciless storm,  
 And God was there!

I sought a lonely, woody dell,  
 Where all things soft and sweet—  
 Birds, flowers, and trees, and running streams—  
 'Mid bright sunshine did meet:  
 I stood beneath an old oak's shade,  
 And summer round was fair,  
 I gazed upon the peaceful scene,  
 And God was there!

I saw a home—a happy home—  
 Upon a bridal day,  
 And youthful hearts were blithesome there,  
 And aged hearts were gay:  
 I sat amid the smiling band,  
 Where all so blissful were—  
 Among the bridal maidens sweet—  
 And God was there!

I stood beside an infant's couch,  
 When light had left its eye—  
 I saw the mother's bitter tears,  
 I heard her woeful cry—  
 I saw her kiss its fair pale face,  
 And smooth its yellow hair;  
 And oh! I loved the mourner's home,  
 For God was there!

I sought a cheerless wilderness—  
 A desert, pathless, wild—  
 Where verdure grew not by the streams,  
 Where beauty never smiled—  
 Where Desolation brooded o'er  
 A muirland lone and bare;  
 And awe upon my spirit crept,  
 For God was there!

I look'd upon the lowly flower,  
 And on each blade of grass—  
 Upon the forests wide and deep—  
 I saw the tempests pass—  
 I gazed on all created things  
 In earth, in sea, and air;  
 Then bent the knee—for God, in Love,  
 Was everywhere!

ON THE WORK OF CREATION, AS RECORDED  
GENESIS I.

*Section III.—A View of the Work of Creation, from the  
Second to the Fifth Day inclusive.*

BUT though the atmosphere had been cleared from a large portion of the dense vapours which pervaded it by the first day's work, yet so many vapours remained, that a second act of Omnipotence was exerted on the day succeeding, for the purpose of so absolutely clearing a portion of it from vapours, and rendering it so perfectly transparent, that it should form a complete separation between the clouds and the waters resting in their liquid state upon the surface of the globe; this being a necessary measure, both for the purpose of farther dissipating the waters by means of the pure dry air, and as preparative to the reception of the more perfect orders of vegetable and animal nature. This production of a pure transparent atmosphere, was perfected in the space of a second diurnal revolution of our globe, the clouds now being distinctly ranged above, and the waters beneath the transparent expanse. To this expanse, containing within it the great principle of life to all land animals, and which, by the dispersion of the clouds now forming its apparent boundary, would present to view the azure sky, and the whole glorious system of the heavenly bodies, the Almighty applied the name of *heaven*, as it exhibits the whole immensity of space in which his infinite universe of worlds is contained.

This great work being accomplished, within the space of a second diurnal revolution, was again clearly marked by the succession of darkness and light, and constituted the second day in our calendar.

The work of Omnipotence now appeared to proceed with extraordinary expedition. The waters which had overspread the whole surface of the globe, were collected into one vast receptacle, beset with bars and bounds, that it return not again to cover the earth; the land was so far dried, the process being probably expedited by the instrumentality of the desiccated atmosphere, that it appeared at once fitted for the reception of grasses, herbs, and trees, of all kinds. The



earth being thus completed for the reception of the vegetable kingdom, received its appropriate name, which in the original Hebrew indicates its tendency to break or crumble for the ready admission of the roots and seeds of plants into its fertile bosom. The earth and seas being duly separated and assigned to their respective uses, the Supreme Being forthwith proceeded to the amazing work of organising every species of plants. The earth immediately, as by an act of prompt obedience to his fiat, brought forth grasses and herbs of every species, each yielding its appropriate seeds, and also trees of all kinds, bearing fruits containing the embryos of their future produce. Thus in the space of one twenty-four hours, was the earth both drained of its waters, and converted from an unproductive mass into a scene of inexhaustible riches and most exquisite beauty; plants of sorts suited for the sustenance, shelter, and enjoyment of animated natures of every species, whether inhabiting the earth or flying in the open firmament—whether human, quadruped, reptile, or aerial, were produced. Ample provisions, grateful to the palates, and affording kindly nutriment to every species, with a large overplus for future germination and growth, might now be seen, not merely to emerge from the earth in a commencing state, but bursting into full-formed grains and fruits, awaiting only the genial influences of the solar beams to advance them to their maturity and perfection. This was perhaps the most manifest as well as exquisite work of the Divine hand that had hitherto appeared, inasmuch as no seed or germ of any plant was previously in existence,—the whole vegetable system being at once organised and completed by the immediate skill and contrivance of the Omnipotent Architect. (See chap. ii. 5.) This immense work having been accomplished within the space of one diurnal revolution, was again marked by the agreeable alternation of shade and light, which completed the third calendar day.

Up to this time, the waters, with which it has appeared from our preceding narration, that the atmosphere had been charged to such a degree, that it was the work of the two first days to introduce light, and to produce a clear expanse between the upper and the

nether waters, were not so far dispersed that the *cause* of the alternations of night and day, with which the earth had been thrice visited, had appeared. But the season being now arrived for the ripening of the fruits and grains, and for the full display of the beauties of vegetation, another diurnal revolution presented in glorious succession the large, but mild face of the moon, with the innumerable stars, which like so many brilliant gems, sparkling with various degrees of lustre, at once bedeck and aid in enlightening the whole immense concave of the skies; and on the recurrence of morning, the source of its growing brightness appeared in the first manifestation of the sun gradually advancing from the earth's eastern verge, till he had attained his meridian altitude, shedding the increasing beams of day with his advances; and on his again descending with the same slow gradation toward the opposite quarter, the diurnal beams diminished with the same pleasing and almost imperceptible gradations, and at length withdrew soon after his disappearance. Thus it was made perfectly evident, that God had furnished the heaven with luminaries, for the purpose of dispensing light to the earth, in those respective proportions which we experience in the day and night seasons alternately; and as they were now emerged from that obscurity in which they had been hitherto completely concealed, and had become by far the most conspicuous and glorious of all visible objects, and the manifest sources of all light, and all visibility, the Supreme Being, took occasion formally to assign these their offices in respect to our earth, and their several specific uses; and that, not simply, as producing the alternations of day and night, but as marking out the larger periods of time, the variations of seasons, and as presenting signs for observation at different seasons and climes. Thus, it was not till this fourth diurnal revolution, that a clear azure firmament appeared, purified from those dense vapours which, previous to the first day's work, had submerged our earth and its atmosphere in such total darkness, that no eye not having a previous acquaintance with the system, could have imagined the scenes of glory which were so absolutely withdrawn from view. But each successive revolution of

our planet, from that time forward, had contributed by the continued diminution of the obstructing vapours, to prepare the way for the grand disclosure which was now made, when the earth, well stocked with plants of every species, adapted at once for beauty and utility, was awaiting the sun's direct beams, for the purpose of exhibiting their graceful forms, of heightening their verdure, of realising all the countless dyes of their floral beauties, and of imparting the mellowing flavour to the swelling fruits. The great curtain of the heavens being speedily withdrawn at the commencement of this glorious day, gave opportunity for a rapid advance in the maturing processes of vegetation, perhaps alike miraculous with those divine operations which had preceded it; while it afforded time to the eye of a spectator, to contemplate the whole scenery of the heavens as they moved in succession, and to range at pleasure over the enchanting landscape which was presented to its delighted gaze. It was not till the close of another diurnal rotation, that this tranquil view of the earth and skies, splendid, rich, and beautiful, but unaccompanied with any of the sounds or movements of animated nature, was terminated. Its extraordinary lustre and beauty, in the varied characters of day and night, imparted an increased interest to this fourth day in our calendar.

The waters being now tranquil in their everlasting bed, the heavens pure and serene, and the earth garnished with its vegetable riches, the universal Creator forthwith proceeded to carry into execution the gracious *purposes* of all this magnificent preparation, by imparting *conscious* vitality, with voluntary activity, and much enjoyment, to swarming myriads of organised creatures in that immense moving element; fishes of all kinds, from those of the largest bulk and the most formidable structure, to the most minute, and the nearest approaching to the vegetable kingdom, were on this day first seen to glide and sport through the smooth transparent deep. The same general command, moreover, called into existence the almost countless species of flying creatures, from the humblest moth of the evening, or gnat of the summer ray, to the towering and darting eagle, or the stalking ostrich. Life,

sense, and enjoyment, now manifested itself in the aerial movements, the varied and often melodious notes of the feathered tribes, each resorting to its destined abode, assorting with its peculiar kind, and selecting its favourite mate, till harmony and felicity were seen to prevail and resound throughout the azure concave; before, presenting only a silent, unoccupied scene of glory and beauty. By this great work of God, his almighty power, his unerring wisdom, and his pure and boundless beneficence, were displayed to an extent and perfection which no words can express, no thought conceive, no arithmetical or mathematical powers calculate or estimate. Thus the seas and rivers, and hills and vales, the fields and woods, swarming with animated being, produced the indelible impress on our calendar of the fifth day, with its returning evening and morning.

But, as in the vegetable tribes, so in these joyful tenants of the air and waters, God did not limit his attention to the production of individual existences, but extended his potent blessing to each species in the anticipated production of countless myriads, through many succeeding generations; and mankind will experience, as time advances, such a principle of continued increase and multiplication in their several kinds, as will furnish indubitable evidence, that the operations of his power and the springs of his beneficence, so far from being subjected to limits, weariness, or failure, will expand and manifest themselves, to an extent wholly incalculable, with the perpetual proceeds of every future generation. HOMO.

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#### PHRENOLOGY, No. XI.

##### THE BRAIN THE ORGAN OF THE MIND.

“Are his wits safe? Is he not light of brain?”—*Othello*, Act 4, Sc. 7.

A *fourth* proof that the brain is the organ of the mind is derived from the fact, that, in the progress of man from birth to old age, the vigour of the mental powers is subject to changes which manifestly depend on alterations of the cerebral mass. In infancy the brain is small, soft, and pulpy, and its fibrous structure

as yet hardly perceptible; and accordingly, for a considerable period after birth the mind is extremely feeble. In proportion as its size increases and its structure becomes consolidated, the mental faculties display themselves with greater vivacity and force. When the brain is at perfection, so are the powers of the mind; and finally, when, in old age, the brain shrinks and loses its plumpness, the faculties become obscured, and the marks of second childishness appear. We knew an individual whose mind became weaker and weaker during many years before his death, and whose head at the same time gradually diminished in so palpable a manner, that a smaller and smaller hat was required in succession—a circumstance of which he boasted as a proof that he was becoming etherialised by the evaporation of the grosser particles of his head. In cases where the usual order of developement of the brain is not followed, a corresponding variation from the ordinary course is found with respect to the manifestation of the moral and intellectual powers. Children in whom the brain early arrives at perfection display astonishing powers; while those in whom its growth is unusually retarded, pass many years in a state of mental imbecility, which is at length supplanted by uncommon intellectual powers. The Swiss poet Gessner may be referred to as an example of this. In rickety children the brain is generally large and irritable, so that their minds display precocious energy. Unless great caution be used, and mental exertion be kept within moderate bounds, the brain in such cases is apt to fall into disease, and the child to be sent prematurely to the grave.

In the *fifth* place, universal experience proves, that however completely the trunk and limbs are developed, yet, if the brain be defective, the mind is correspondingly feeble. Dr. Gall lays it down as a fact to which there is no exception, that where the brain is so small that the horizontal circumference of the head does not exceed thirteen or fourteen inches, idiocy is the inevitable consequence. "Complete intelligence," he remarks, "is absolutely impossible with so small a brain; in such cases idiocy, more or less complete, invariably occurs, and to this rule no exception either has been



or ever will be found.”\* And Dr. Spurzheim, in his work on insanity, says: “we are very well aware that a great number of facts repeated under various circumstances are necessary before we can draw a general conclusion; but with respect to idiotism from birth, we have made such a number of observations in various countries, that we have no hesitation in affirming that a too small brain is unfit for the manifestation of the mind. I beg to remark, that I do not say that idiotism is the attribute of a too small brain only; idiotism may be the result of different causes, one of which is a too small brain. We are convinced from observation, that the laws of nature are constant; and if we continually observe that the same phenomenon takes place under the same circumstances, we consider our conclusion as certain, till experience shows the contrary. No one, then, has the right to maintain that an influence is too hastily drawn because he has not made a sufficient number of observations. It is his duty to show facts which prove the contrary, if he intend to deny the inference.” Now it is a curious fact, that notwithstanding all that has been *said* against the proposition that vigour of mind is absolutely incompatible with a very small brain, yet not a single *case* has ever been adduced to disprove it. In the 49th number of the *Edinburgh Review*, p. 246, Dr. Gordon boldly affirms “that idiots in general have uncommonly large heads.” To this Dr. Spurzheim replies: “I should like to know where he has made his observations. On the Continent it is as we state; and I have found the same in England, Ireland, and Scotland. Even in Edinburgh, nature makes no exception. In the poor-house near the West Church I saw four idiots; none had a large head, but one had an uncommonly small head. A silly boy with a very small head, is met in the streets of Edinburgh, to the sport of other children.—We maintain that men of great or universal talents never have small brains; but we do not assert that large heads are always accompanied with great genius. The explanation of these different propositions is understood, because the size of the brain is a necessary, but not the only condition, to the manifestation of the mind. The internal

\* Sur les Fonctions du Cerveau, ii. 330.

constitution is as important as its size.”\* In order to verify the assertion of Dr. Gall, quoted above, Dr. Voisin of Paris has recently made observations on the idiots under his care at the Hospital of Incurables; and in a paper which he has published in the *Journal de la Société Phrénologique de Paris* for April 1835, he mentions that its accuracy was confirmed by every one of his cases. In the lowest class of idiots, where not even a glimmering of intelligence appeared, the horizontal circumference of the head, taken a little higher than the orbits, varied from 11 to 13 inches, while the distance from the root of the nose backwards over the top of the head to the occipital spine was only between 8 and 9 inches. When the size varied from 14 to 17 inches of horizontal measurement, and 11 or 12 in the other direction, glimpses of feeling and random intellectual perceptions were observable, but without any power of attention or fixity of ideas. Lastly, when the first measurement extended to 18 or 19 inches, although the head was still small, the intellectual manifestations were regular enough, but deficient in intensity. In a full-sized head, the first measurement is equal to 22 inches, and the second to about 14.—Even Pinel, who was rather hostile to phrenology, admits that “it appears that idiocy from birth always accompanies an original defect of the brain, that it cannot undergo any sort of change, and that its duration is the same with that of the physical cause from which it arises.”† A striking case of idiocy in conjunction with a diminutive brain will be found in the forty-second number of *The Phrenological Journal*.‡ Dr. Gall has represented in his great Atlas (plates 18, 19, and 20), three very small heads of idiots; and similar engravings are given by Pinel. Dr. Elliotson mentions a cast of the head of a male idiot, aged eighteen years, which he received from Dr. Formby of Liverpool, and subsequently presented to the London Phrenological Society. It is only 16 inches in circumference, and  $7\frac{3}{4}$  inches from ear to ear over the

\* Spurzheim’s Examination of the Objections made in Britain, &c. ch. ii, sec. 2.

† Dict. des Sciences Medicales, tome i. p. 313.

‡ Vol. IX. p. 126.

vertex. The brain weighed only 1 lb. 7½ oz., and the cerebellum but 4 ounces.\* Similar casts of the heads of idiots are to be seen in every phrenological collection.

On the other hand, a powerful, original, and comprehensive mind is never found except in connexion with an uncommonly large brain. Mere cleverness, or vivacity without depth, is no doubt compatible with a brain of moderate size; but of those master-spirits whose gigantic achievements in science, art, or philosophy, or in revolutionising human affairs, strike ordinary mortals dumb with admiration, the heads are always of extraordinary magnitude. Such men were Bonaparte, Charlemagne, Washington, Franklin, Bacon, Cuvier, Cromwell, and Bruce. Leaders whose heads belong to this class check opposition with a frown, and impress all around them with a sense of their superior power. In arduous and difficult emergencies, by which ordinary minds would be crushed to the earth, they blaze forth in unwonted splendour; and never shine so brightly as in the midst of political darkness and gloom. When the brain is very large in all its departments, the individual possessing it, says Dr. Caldwell, “has a lofty and powerful character, is capable of attaining the highest renown, and making an impression, not to be erased, on the age and country in which he lives. His career may be occasionally stained by irregularities and checkered with clouds, but will be brilliant in the main. His designs are vast, because he feels his power: the instruments with which he works are men, and he wields them in masses. The term *little* has no place in his vocabulary, nor its prototype in his thoughts. His aim is greatness of some kind—high achievement or deep catastrophe.”† The character of Napoleon, as delineated by Dr. Channing, furnishes an admirable illustration of this class of minds.

It is with national brains and minds as with those of individuals. Wherever a people is found in possession of a small brain, there is the national mind discovered to be proportionally feeble; while nations with large

\* Elliotson's Translation of Blumenbach's Physiology, p. 199. 4th edit.

† Caldwell's Essay on Temperament, p. 257.

heads show themselves correspondingly strong in mental endowment. Thus the heads of the Hindoos are much smaller than those of the generality of Europeans; and so little energy of character do they possess, that a handful of Europeans is sufficient to keep them in subjection. Rammohun Roy, whose mind was infinitely superior to those of his countrymen at large, possessed a head of extraordinary magnitude—one very seldom equalled even in Europe.

A *sixth* and very striking argument in favour of our position that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the tone of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity or even extreme dulness existed before; in other instances, the temper from being mild and amiable becomes irritable and contentious; while in others, again, it occasionally happens in consequence of the effect of the injury being to depress instead of exalt the tone of the brain, that talents formerly enjoyed are obscured or lost. Dr. Gall refers to a case reported by Hildanus, of a boy ten years old, a portion of whose skull was accidentally driven in; nothing was done to remedy the injury, and the boy, who had previously given promise of excellent parts, became altogether stupid, and in that condition died at the age of forty. He adds a similar case of a lad whose intellectual vivacity was destroyed by cerebral disease accompanied with fever.\*—The aéronaut Blanchard had the misfortune to fall upon his head, and thenceforward his mental powers were evidently feeble; after death Dr. Gall found his brain diseased.† A lady of distinguished talent fell and wounded the back of her head; from this time she was subject to periodical fits of madness, and gradually lost her intellectual brilliancy.—A man whom Dr. Gall saw at Pforzheim in the Grand Duchy of Baden, had his frontal bone fractured at the age of six years, and in consequence became liable to periodical fits of fury.—In another, residing at Weil, near Stuttgart, a portion of the skull was depressed by a blow from a stone: before this accident, he bore the

\* Gall, ii. 172.      † Id. p. 173.

reputation of a peaceful citizen, but after recovery his friends were surprised to find his character entirely changed;—though formerly so mild and good-natured, he was now a troublesome brawler. Dr. Gall preserved his skull, which is thick and very dense, thus showing how much the brain had been affected.\*—Father Mabillon had a very limited capacity in early youth, insomuch that at the age of eighteen he could neither read nor write, and hardly even speak. In consequence of a fall, it became necessary to trepan his skull: during his convalescence a copy of Euclid fell into his hands, and he made rapid progress in the study of mathematics.†—Dr. Gall mentions also the case of a lad who, up to his thirteenth year, was incorrigibly dull; having fallen from a staircase and wounded his head, he afterwards, when cured, pursued his studies with distinguished success.—Another young man, when at the age of fourteen or fifteen, was equally unpromising, but fell from a stair in Copenhagen, and subsequently manifested great vigour of the intellectual faculties. Nor was this the full extent of the change. Before the accident, his moral character was unexceptionable; but latterly it became so bad, as to deprive him of an important situation, and ultimately to consign him to prison.—Gretry tells of himself in his memoirs, that he was indebted for his musical genius to a violent blow inflicted on his head by a falling beam of wood.—Haller speaks of an idiot who, having been seriously wounded on the head, manifested intelligence while the injury was unhealed, but relapsed into imbecility as soon as the cure was complete.‡—Dr. Caldwell mentions the case of a mechanic, near Lexington, Kentucky, whose intellectual powers were greatly augmented by “an inflammatory action of the brain resulting from a mechanical injury.” A similar change, he adds, “took place in one of the sons of the late Dr. Priestley. A fracture of the skull, produced by a fall from a two-story window, improved not a little the character of his intellect. For a knowledge of this fact I am indebted to the Doctor himself.”§—A young man who had received a con-

\* Gall, p. 174.    † Id. p. 176.    ‡ Id. i. 215, 216.

§ Caldwell's Elements of Phrenology, 2d edit. p. 92, 93.



siderable wound near the temporal bone was trepanned by Acrel. When cured, he felt an irresistible propensity to steal, although formerly no such disposition had existed: Acrel procured his liberation from prison by attributing this troublesome inclination to the effects of the wound.\*—There is in Dr. Gall's collection a cast of the head of a relative of his own, whose brain was injured by the fall of a tile: before the accident this person was good-natured, pacific, and regular in his habits, but afterwards became eccentric, quarrelsome, and apt to fly into a passion at the slightest contradiction.†—Mr. Hood of Kilmarnock has published similar cases. A man was waylaid and struck severely on the head with a pair of tongs, which penetrated to a considerable depth into his brain at the situation of the left organ of Cautiousness; subsequently to this he manifested an unusual degree of timidity. Another individual had his skull fractured by falling from a stage-coach, the injury extending over the organs of Destructiveness and Combativeness; and his temper in consequence became more irritable than before.‡—How ridiculous do such cases render the assertion of Lord Jeffrey, in the 88th number of the *Edinburgh Review*, that "there is not the least reason to suppose that any of our faculties, but those which connect us with external objects, or direct the movements of our bodies, act by material organs at all"! R. C.

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REMARKS ON DR. CHANNING'S SERMON ON  
"THE FUTURE LIFE."

SIR,—Dr. Channing says, "Jesus is sometimes spoken of as reigning in the future world," which, I presume, no Christian will question. But when he says, "Jesus will indeed reign in heaven, and so he reigned on earth," my opinion is, that he does not convey Scriptural ideas. The doctrine of inspiration seems to be, that he does reign, and "must reign till he hath put all his enemies beneath his feet;" and then a new era will commence, 1 Cor. xv. 24–28. Neither do I think that Jesus "reigned on earth," or even as-

\* Gall, i. 450. † Phren. Journ. vii. 33. ‡ Id. ii. 75 *et seq.*

sumed to reign during the days of his flesh, although the Doctor says "he reigned in the fishing-boat from which he taught." On the contrary, he took his disciples to witness, on the night on which he washed their feet, that he never had reigned over them, but had acted on the principles of friendship. That the time would come, however, when he would reign, was no matter of doubt, but of holy trust. It was "the joy which was set before him," and therefore referring to futurity, he said, "when the Son of Man *shall sit* on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Again, the Doctor says, "Christ will not be raised on a throne above his followers;" but *an Apostle* says, "God hath given him a name above every name," and hath "set him at his own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world (age), but also, *in that which is to come.*" The Doctor is right when he says, "his reign is not the vulgar dominion of this world;" but he shall reign *over us* notwithstanding; for "he is *the head over all things;*" and being the *High Priest* of our profession, he will remain so for ever, for he hath an unchangeable priesthood.

It is highly important that we have definite ideas of the reign of Christ, and of his kingdom, on which much of the morality of the Gospel depends, and especially that part of it which includes zealous exertion and suffering for his sake. "Be patient," saith an Apostle, "unto the coming of the Lord." "If we be dead with him," saith another zealous servant of Christ, "we shall also live with him; if we suffer, we shall also reign with him."

The Jews are considered by spiritualisers to have been grossly wrong in believing that the Messiah would reign on earth. But if the sure word of prophecy was their guide, where would they learn that his kingdom was to be above the skies; or where would they find ideas so vague, or a hope so baseless, as does Dr. Channing, who says, "we know not where heaven is?" They were wrong, assuredly, in supposing, that Christ would subjugate the world to himself, as conquerors had done, and still do by the sword, for

the might of moral power was then unknown; but regarding the locality of his kingdom, there they were right. When the mother of Zebedee's children requested for her sons, that they might sit, the one on his right hand, and the other on his left, *when he came to his kingdom*, Jesus showed she was in error in respect of the nature of his government, but gave no intimation that she was wrong regarding the situation of his realms, or of the extent of his dominions. There she was right. When Jesus promised thrones to those who had followed him in his temptations, when he himself should sit on his, there was no contradiction between his promise, and the expectation of the twelve, who believed that his reign would be on earth. There they were right. When Christ explained the nature of his government to Pilate, and said, "my kingdom is not from hence;" he did not trick the governor by an evasion or double meaning, for what he said is celebrated as a "good confession." And when, after his resurrection, the disciples asked whether at that time he would "restore the kingdom to Israel," it was a question of time only; and he bade them wait at Jerusalem till they should "be endued with power from on high."

The disciples, no doubt, had very selfish and illiberal ideas of the kingdom of our Lord; they would have joined the multitude, who would have taken him by force and made him a king, and on one occasion actually did strike with the sword. It is inconceivable, however, that these ideas could have arisen, had the kingdom been represented by the Saviour, as spiritual as many now describe it, and had it been as destitute of locality, as Dr. Channing's heaven. "Fear not little flock, it is the Father's good pleasure to give you the kingdom," and "I appoint unto you a kingdom as my Father hath appointed to me," were sayings which entitled the Apostles to believe that they would reign on the earth; for as yet they were not enlightened into the detail of mental and moral preparation, which was necessary for the reign of the Prince of Peace. They partook also of the prevalent error, that "the day of the Lord was at hand;" and not till their minds expanded by subsequent revelations, had they any

belief, that that government and peace, of which there will be no end, must be in the state of immortality which was in the Divine purpose before the world began, was manifested by the appearing of the Saviour, and brought to light by the Gospel. Ultimately, however, they beheld the kingdom in all its glory, by which Paul was enabled to describe the whole creation, groaning and travailing “in pain to be delivered from the bondage of corruption, into the glorious liberty of the Sons of God;” to “know him in whom he had believed, and that he was able to keep what he had committed to him against *that day*,” and that a *crown* of glory was laid up for him, and for all that love the appearing of the Lord. And by the abundance of these revelations, has Peter described another part of the process referred to, he says, by his beloved brother Paul in all his epistles—the change of the world by fire, and the fulfilment of the promise of God made by the prophets, “behold I create new heavens and a new earth.” “Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God.”

Slaves of the religion of fear only tremble before science, while the disciples of Jesus rejoice in its progress. How strongly are the revelations by holy Apostles and Prophets confirmed in the minds of the pious, from the consideration, that without any knowledge from external things, of that progression from imperfect to more perfect states, which is the course of nature, and therefore without any ground to reason upon that the globe on which we dwell shall again improve—the sacred writers, from the early age of the Canaanitish Patriarchs, until the last who has been a vehicle of revelation, all speak of good things to come! The hopes of God’s chosen people were bound up with visions of future improved states, and in reference to them, the psalms and the prophecies are full of fervour. But that light, as it brightened from Moses to Jesus, and to the very last of the inspired, never shone upon vacancy—never upon a heaven which “*may be* every where;” which *may be* so near, that “its spiritual beings walk the earth” invisible to us; which “*may be*

remote;" but still of which, "we cannot tell where heaven is." No, no. It shone upon a city which hath foundations; upon a kingdom which shall destroy all others, and stand for ever; upon a heritage on earth, to which all the meek are joint heirs with Christ; who is to receive the heathen for an inheritance, and the uttermost ends of the earth for a possession.

Christians, whose hope of immortality and life is from the Bible, unmingled with metaphysics, have great consolation in waiting for the coming of their Lord from heaven, like the husbandman for the early and latter rain. The dreams of the visionary pass away. Where are now the Elysian fields and the sensual heaven of the poets? They have vanished before science, like the heaven of our childhood; while the revelations of future glory begin to be unfolded in the beauty of truth, and the visions of Israel's shepherds to be realised; by which they gladdened the hearts of their brethren, and in song made vocal the land of their hope.

How much more probable, independently of revelation, that this globe shall continue the everlasting abode of intelligence and happiness, than that it shall be annihilated, "and like the baseless fabric of a vision, leave not a wreck behind"! A home there must be for immortals, if immortality be true. And let the devout man cast his eyes abroad on the expanse, and say whether his soul has formed higher ideas of heaven. Has his rapt imagination in its loftiest flights fancied an inheritance more desirable than the world wherein dwelleth righteousness, as promised by the word of the Lord? Has his spirit thirsted after a residence of greater delight? Has he imagined a fairer or more extensive prospect? Could a dwelling-place more fitted for rational, enduring contemplation be better situated; or could a more spacious and lofty temple than the Universe be reared to Jehovah's praise?

Yours,

WILLIAM M'KEAN.





## THE SOLITARY STAR.

SEEST thou the fair but lonely star,  
That smiles on us from yonder sky?  
When thunders roll and tempests war,  
It hides its beams from human eye.

Though seeming but a speck of light,  
Unnoticed by the traveller's gaze;  
To other worlds those beams seem bright,  
And clear and strong those feeble rays.

Like such a star is Christian life,  
Unheeded by the great and proud;  
It shuns sin's storms and fiendish strife,  
And flees the pleasures of the crowd.

But when life's clouds have drifted past,  
Its light serene will ever shine,  
Freed from that cold and envious blast  
That dims its brightness in our clime.

J. F \* \*.

## DIVISIONS OF TIME.

*(From the North American Review.)*

It is said, in the account of the creation, that the heavenly bodies were intended to measure times, seasons, days, and years. In most cases, they do furnish us with the measures by which we go. The earth's revolution on its axis furnishes the measure of a day. A week is measured by the quarterly changes of the moon; the measure of a month is suggested by the time which it takes the moon to go through its circle of changes; a year is measured by the earth's revolution in its orbit round the sun.

There are some divisions of time now in use, which are not measured by the heavenly bodies; such are the subdivisions of the day into minutes and hours. To begin with the minutes. It is evident that such a division could not have been in use in very ancient times, because there was nothing to measure it. There was no time-piece invented; the only thing of the kind known was the dial; but so far from measuring minutes, that invention could not measure hours; the hours measured by sun-dials were not of fixed length, but proportioned to the length of the day. The dial of

ancient times must have been a very imperfect thing. Herodotus gives us to understand that the Chaldeans were the inventors, and it was doubtless from their country, that the memorable dial of Ahaz, mentioned in Scripture, was brought. But so slowly was the invention improved, that at the time of the first Punic war, a dial was brought to Rome, and set up in the forum, which was made for a different latitude; and no one in the city seems to have known any good reason, why it should not keep as good time in that latitude, as in the one for which it was made. They easily discovered that it was of no use to them; but what was the matter with it, or how to mend it, no one was able to tell.

The clepsydra or water-clock was a later invention, and might have answered the purpose, if the ancients had known the laws that govern the motions of fluids. The hour was measured very much as it is in the hour-glass, by the time which it took a given quantity of water to drop from the upper glass into the one below. But, unluckily, they did not know that when there was much water it would run out faster than when there was little, so that, though it would serve like the hour-glass to measure a single hour, it could not measure equal successive hours, nor could it measure the parts of a single hour. The Persian clepsydra was different: a small metallic cup perforated at the bottom was placed on the surface of a larger vessel of water where it filled gradually and sunk at the expiration of the hour. The only important use to which these water-clocks were applied, was to determine the length of pleadings in court-houses. To prevent the advocate from speaking too long, he was allowed so much time, measured by the water-clock; and if he could not get through his argument in the time assigned, so much the worse for his client. In puritanical times preachers kept an hour-glass on the pulpit cushion, for the same purpose, but they by no means regarded the hint which it gave them.

As for clocks, they are entirely modern; they are inventions of the monks of the middle ages. When we read of clocks, however, in early times, we must not think of anything finished like our time-pieces;

they were probably such, as the wooden clock of a pedlar might have looked down upon with disdain. These things show, that in extreme antiquity, they could not be acquainted with minutes, for want of something to measure them. When they spoke of a moment, they called it the twinkling of an eye, or glance of an eye; but this, of course, was no measure of time.

Passing then to the hours; we are not to suppose, when we see the word *hour* in ancient writings, that it had the same meaning then which it has now. In the writings of Moses, it means simply the time when any thing happened or was to happen—as in the expression of our Saviour, “My hour is not yet come.” In Homer and Hesiod, the *hours* were the seasons of the year. In mythology, the hours were considered as goddesses who presided over the seasons of the year. In the book of Daniel, the word *hour* is used, but it seems to mean a moment, and not an extended portion of time, nor do we know of any passage in the Old Testament, where the word is used to denote any measured portion of a day. In the Apocryphal writings there are some; but those, compared with the books of the Old Testament, are quite modern writings.

How, then, were the day and night divided? for there must have been some divisions, to answer the purposes of life. They had some, which answered their purpose in a general way. The night, in the Old Testament times, was divided into three equal parts, called the first watch, the second or middle watch, and the third or morning watch of the night. In the New Testament the order is different, because then the Jews had adopted in this, as in many other things, the practice of the Romans. They then divided the night into four watches,—sometimes called by number, first, second, third, and fourth; sometimes by name, evening, night, cock-crowing, and morning. These were names often applied to the whole watch, though they properly designated only the times when each watch began. These must have been loose and arbitrary divisions; thus they could not tell when it was midnight if it was cloudy; they only knew it by observing the ascension of a star. Cock-crowing,

too, depended entirely upon the discretion of the poultry. When our Saviour tells Peter that he will deny him before the cock crows, he means to say that he will do it very soon. The Paschal supper was not eaten till it was dark,—much time was taken up with its forms;—after it was over, he walked with his disciples out from the city to the mountain,—and this walk must have taken considerable time, judging from the instructions, preserved by St. John, which Jesus gave them upon the way. It must have been about midnight when he was arrested, and it was not half-way from midnight to sunrise before the Apostle denied him. Never was such a world of intensely interesting history, crowded into a few short hours.

The day was, like the night, divided into four equal parts, in very ancient times, loosely called the morning, the heat of the day, the mid-day and the evening: this division was in use in our Saviour's time, though they had then begun to divide the day into what were called the Babylonian hours. This earlier division is referred to in the Law; the Paschal lamb must be slain between the two evenings: an expression which would be perplexing, if we did not know that the evening began at the middle of the afternoon, and the name evening was also given to the time when the sun had gone down; so that the command was to kill it at the latter part of the afternoon.

The Babylonian hours, which were in use in our Saviour's time, were invented by the Chaldeans, who took the lead in astronomical discoveries and calculations. The day between sunrise and sunset, was divided into twelve equal parts: these, of course, were not of fixed length, but were longer or shorter, according to the length of the day. At the time of the equinox, when the sun rose and set at six, they would have been just equal to ours,—sixty minutes long; but if the sun should have risen at four and set at eight, the hours would have been as much longer in proportion as the day was longer,—they would have been eighty minutes long. In Palestine, however, the sun never rose earlier than five, nor later than seven. The third hour was the hour of morning prayer; if the sun rose at six, this would be at nine o'clock; but

if it rose at four it would be at eight o'clock; and the time of evening prayer was also at the middle of the afternoon; the sixth hour, which was noon, never changed: but all other times varied with the length of the day. We read in the Scripture of those who went up to the temple at the third hour to pray,—this being the time of public prayer; and our Saviour sat at the well of Sychar at the sixth hour, which was the meridian heat of the day. The one who came into the vineyard in the eleventh hour, came but just before sunset,—the time when every one was required by the law, to pay those who had been employed in his service that day. This division of the day into hours had its inconveniences, which are too obvious to be mentioned. They were doubtless felt; but what was to be done? It is clear, as was just now mentioned in the case of minutes, that without time-pieces, which they had not, hours of fixed and equal length could not possibly be measured by man.

The Jews did not follow the Chaldeans in their time of beginning the day; and this brings us to the divisions of time into days. These, in most latitudes, are measured sufficiently well for common purposes, by the earth's revolution on its axis, which exposes all parts of its surface in succession to the light of the sun. In high northern latitudes, however, this would not answer; the hours of a day which last six months, might hang heavy on their hands; and a night of equal length would be somewhat too long to spend in sleep, if they had any idea of ever waking. Even now, though any one would suppose that this portion of time was exactly measured by the heavens, we have in use three different kinds of day. The natural day is the time between sunrise and sunset. The civil day, that which is observed in all legal transactions, begins at midnight,—thus the Sabbath is regarded as beginning at twelve on Saturday night, and all legal movements are suspended till the next night at twelve. Then there is the astronomical day,—that which is used by astronomers and navigators,—it begins at noon, because that time can best be determined by observations,—and the hours are counted from one to twenty-four. The day, with the Jews, began at



sunset; thus the Sabbath began at sunset on Friday evening. Friday was called the preparation for their Sabbath, because as nothing could be done on the Sabbath, all preparations were necessarily made on the day before. A calm, perfect and profound, prevailed in every habitation, from the moment when the sun went down; then, according to the beautiful ceremony of their religion, the Sabbath lamp was lighted in every dwelling, and burned till the next day's close.

(To be Continued in our next.)

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#### REVIEW.

*A Vindication of the Unitarian Doctrine, concerning the sole Deity of the God and Father of our Lord Jesus Christ: being six Lectures, delivered in George's Chapel, Exeter, in reply to the Rev. Daniel Bagot, M.A. by the Rev. Henry Acton. London, R. Hunter, 1835.*

THESE lectures were delivered in the months of August and September last, in consequence of Mr. Bagot having delivered two courses of lectures in Exeter, against Christian Unitarianism; or, in other words, against the sole Deity of the God and Father of our Lord Jesus Christ. Mr. Bagot appears not only to deem himself, but to be thought by a great multitude of ladies, a considerable number of gentlemen, many ministers, and some bishops, the very best assailant of the doctrine, "there is but one God, the Father," that has ever entered the arena, against that dreaded foe of Trinitarianism. Clad in the panoply of a popular creed, girt about with impenetrable self-confidence, and completely equipped with helmet, shield, and sword made of school divinity, and trebly tempered in the metaphysics of Plato and the sophisms of Aristotle, forth this champion comes from the Belfast conflict, not only unscathed, but even refreshed and strengthened by the goadings of Mr. Porter; and travels through the length and breadth of the land, in the potency of a thousand giants, to brush the Unitarians from the earth—to stop every mouth that would utter that most offensive to Trinitarian ears of all expressions, "To us there is but one God, the Father, and one Mediator between God and men, the

Man Christ Jesus"—and to annihilate the very name and remembrance of Christian Unitarianism.

The beautiful city of Exeter, having in it, like many other cities and towns of Great Britain, a considerable number of worshippers of the Father as the only true God, Mr. Bagot posts down to remove this sore grievance to Trinitarians out of the way, with as much assurance, as if he had actually destroyed the Unitarians of Belfast. He was quite sure, that if he could not prove the Trinity, which indeed he would not try to do, he could completely establish the Deity of the Word, and thereby disprove that the Father alone is Deity. His maxim was—never mind what becomes of the Holy Ghost, nor trouble yourself about three distinct co-equal persons in the Godhead, but attend to the resistless evidence by which the supreme Deity of the Word is established! And then Mr. Bagot sounds his trumpet, flourishes his glittering arms, and after a certain number of thrusts and cuts into the air, announces that all his enemies are overturned and slain; and he has now nothing to do but exhibit to the wondering world, the supreme Deity of the Word riding in triumph, by Mr. Bagot's hand upheld over the ruins of the exclusive Deity of the Father. But, amidst all this boasting and exultation, Mr. Acton arrests the whole pompous proceedings, by simply whispering, that he did not question the Deity of the Word; but that the Word was the operating power and wisdom of God, even the Father. Mr. Bagot was as violently agitated by this soft whisper, as if it had been an unexpected clap of the loudest thunder; and after his recovery, all he could do, was to shout at the top of his voice, with upraised hands and eyes—the Word is Jesus Christ, and Jesus Christ is the Word, and the Word is God the supreme Deity. Seeing that there was small hope of a man that would at all hazards make Jesus the Supreme Deity, in defiance of the Saviour's declarations, that he sought not his own glory, knew not the day of judgment, and could of himself do nothing; and little good to be expected from one who had the hardihood to deny and assail the exclusive Deity of the Father, as the most hateful of all doctrines, Mr. Acton turns to the public, and quietly

repeats, that the Word is not said to be Christ—is not a proper name of Jesus—is not, in the first verses of John's Gospel, applied to him at all, much less to point out his nature, and teach his Supreme Deity; but is there employed, to signify the operating power and wisdom of God; and having given the evidence on which this view of the proem of the Evangelist rests, he leaves the public to judge; and Mr. Bagot to prove the Supreme Deity of Christ, and overturn the exclusive Deity of the Father, if he can. This part of Mr. Acton's excellent lectures; or, in other words, about one-half of the fourth lecture, ought to be reprinted in sufficient quantities to inundate every part of the land in which Mr. Bagot has been exhibiting his prowess, so that his sophistry might be fairly carried away. The title might be—"The Supreme Deity of the Word," or the Bagot bravado baffled.

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*First Steps to Botany; intended as popular illustrations of the Science, leading to its Study as a branch of General Education. By James L. Drummond, M.D. Professor of Anatomy and Physiology in the Belfast Academical Institution. Third Edit. 12mo.; with Cuts. London: Longman, Rees, Orme, Brown, & Green.*

THE great demand, at the present day, for works relating to natural science, is one of the many proofs of the progress of that wonderful revolution which the spread of free inquiry is effecting in the public mind. And the gradual disappearance of the narrow and foolish prejudices, which have so long retarded the march of improvement, cannot but afford the highest gratification to every one who is anxious for the intellectual elevation of his species. But it is painful to observe, that even in this day of light and knowledge, a spirit of ignorant bigotry should still induce many to regard the investigation of the structure of the universe as inimical to Christianity; and to look upon such as dare to contemplate their Maker's power and love in the glorious volume of his works, as the enemies of revealed religion. Nothing but the grossest ignorance of the constitution of the human mind could for a moment sanction such an idea; and the least reflection would show, that the existence of irreligious sentiments

in the heart is totally incompatible with that purity and elevation of soul, and that deep feeling of devotion which is produced by the study of nature. But, to show the absurdity of such prejudices, it is only necessary to refer to some of those who have most distinguished themselves in the cultivation of natural science. The names of Newton, Priestley, and Bacon, stand pre-eminent amongst natural philosophers, yet no one can deny the essential services which, by their writings, they have rendered to the cause of Christianity. And the lives of the illustrious Franklin, Bacon, Haller, and the celebrated physiologist, Boerhaave, afford many illustrations of the powerful effect which the study of nature has, not only in refining and humanising the affections, but in elevating the soul from the admiration of what is sublime and beautiful in creation, to Him who is the great source and author of all that is fair and lovely in the universe. How delightful is that spirit of grateful adoration and reverence, which the contemplation of his never-failing beneficence excited in the mind of Linnæus, in his youthful wanderings through the dark forests and mountain solitudes of his own northern land. It breathes through every page of his writings, and, to use his own words, made him “always entertain veneration and admiration for his Creator, and endeavour to trace his science to its author.” This is not like the language of the sceptic or the infidel; and yet, against the studies which taught these philosophers “to look through nature up to nature’s God,” the cry has been raised of their leading directly to scepticism and infidelity! Now, reverencing the eternal truths of revelation, we cannot but lament the prevalence of such narrow and uncharitable opinions amongst those who call themselves the friends of Christianity. The following admirable and enlightened observations on this subject, by the present Archbishop of Dublin, are particularly worthy of attention, when we consider that the writer is now a high dignitary in a church which has always been distinguished for its enmity to free inquiry. “Till the advocates of Christianity,” he says, “shall have become universally much better acquainted with the true character of their religion, than universally they ever

yet have been, we must always expect that every branch of study, every scientific theory that is brought into notice, will be assailed on religious grounds, by those who either have not studied the subject or who are incompetent judges of it; or again who are addressing themselves to such persons as are so circumstanced, and wish to excite and take advantage of the passions of the ignorant." These statements are humiliating, but, alas! the history of Christendom, from the persecution of Galileo to the burnings at Birmingham, bear testimony to their correctness. Nor is it at all wonderful, when we consider that noble spirit of inquiry which the investigation of the constitution of the natural world has always been found to produce, that in every age, the superstitious and the ignorant, the priest and the tyrant should have opposed its progress. Error and superstition dread the approach of light, and are ever ready to resist any attempt to improve the condition of the world, or to emancipate the human mind. But it is a happy circumstance for mankind, that persecution has ever been a futile weapon when employed against knowledge. No power on earth can set bounds to the understanding, or extinguish the fire of intellect. For though Socrates was sacrificed by a prejudiced and ungrateful people, yet that spirit of fearless investigation which exalted the Grecian philosopher far above the learning of his time, did not perish; in vain, ignorance sounded the alarm—in vain, superstition opposed to its progress the thunders of the Church and the terrors of the Inquisition, still it increased, and now it pours on the world a flood of pure and cheering light which almost rivals the effulgence of the noon-day sun. The contemplation of the beautiful order and regularity of the universe, and the tenderness and love exhibited in its adaptation to our necessities and enjoyments, cannot fail to foster in the mind of the student of nature, that love of justice and those feelings of gratitude which are inherent in the constitution of every human being. For, when in the morning he beholds the flowers, watered with the soft dews of heaven, unfolding their tinted bosoms to the beams of a refreshing sun, whilst the woods resound with the cheerful notes of a thousand



choirs, rejoicing in the light of returning day, his soul, unless it be most depraved, must overflow with gratitude to Him who made his creatures capable of enjoying so much happiness, and whose fatherly care extends to all his works. Need we wonder, that from such impressions of the majesty and beneficence of the Creator, the mind should turn with disgust and indignation from those dogmas which represent the Fountain of light and love, the all-bountiful Parent of the universe, as a gloomy and revengeful tyrant, demanding a slavish and abject obedience from his creatures; and this world, so fair and beautiful, as "one vast hospital," full of deformity and pollution. It is such lying representations which have driven many enlightened and virtuous minds to reject with abhorrence, a system containing such degrading views of that God whom nature and reason had taught them to adore as a merciful and compassionate Father. We rejoice at the very extensive popularity of Dr. Drummond's agreeable and instructive volume, as affording incontestable evidence of the increase of correct views respecting the study of nature. The dominion of ignorance and prejudice appears to be just now tottering to its destruction; and already we can discover in the intellectual horizon many bright and welcome harbingers of the triumph of light and knowledge. There is no department of science better calculated than botany, to excite in the minds of both the young and the old those feelings of admiration and reverence for the power and wisdom of the Creator, which constitute so much of religion. The advantages of this science are accessible to all, and its pleasures are inexhaustible. Every plant in the garden of the universe, from the tiny moss or microscopic lichen up to the mighty oak, the forest's king, is capable of yielding to the inquirer a rich harvest of instruction and delight. In the economy of nature all is beautiful and perfect. Who does not love flowers?—we should pity that man who could feel no pleasure in the contemplation of these lovely specimens of his Maker's skill; who should not consider it a privilege to be permitted to hold converse with his providence in the lonely valley and the mighty forest, in the green fields, and by the wave-washed shore. But,

alas! he whose affections are dried up by the blighting influence of the world's mystic theology, can derive no enjoyment from such scenes; to him, that warm glow of adoration, which often amidst nature's wildest solitudes springs up in the heart, leading it in love and reverence to the great Architect of the universe, "the Creator of the ends of the earth," is altogether unknown. Yet, at times, even over the withered heart of the slave of prejudice and creeds, nature asserts its majesty; and though the soft language of the gentle flower falls powerless on his ear, the loud voice of the torrent, the tempest, and the whirlwind, fills his trembling soul with awe as it proclaims to the world that "the Lord God omnipotent reigneth." But though the elements war, and the pestilence desolates the plain, the heart of the Christian naturalist is undismayed. In the ravages of the mountain-torrent, and the desolation of the hurricane, he sees but the operation of laws imposed by an all-wise and beneficent Creator upon the universe, and all subservient to benevolence and justice, and the happiness of creation. With the philosopher, as a late popular writer on science has truly remarked, "it is not the abject terror of a slave which is inspired by contemplating the majesty and power of God as displayed in his works, but a sentiment akin to the tender regard which leads a favoured child to approach with confidence a wise and indulgent parent."

(To be Continued.)

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*A History of the Presbyterian and General Baptist Churches in the West of England, with Memoirs of some of their Pastors. By Jerom Murch, Minister of Trim-Street Chapel, Bath. p. 579. Hunter, London.*

THIS is a work for which we have long wished. It is in every point of view most interesting and important. Great is the debt of gratitude due by the present generation to those noble-minded men, who in evil times vindicated the supremacy of Christ as the Christian's lawgiver, asserted the right of individual judgment, in opposition to the decrees of councils and kings, preferred an unspotted conscience to church preferment, and kept the precious spark of liberty

alive, when it was in danger of being trodden out by the heels of priests, or extinguished by cumbrous creeds and unholy traditions. People in the full enjoyment of individual and social privilege, are too apt to overlook the labours of those who bore the burden and heat of the struggle which has made them free. Persons whose own minds are freed from prejudice, and enlightened by truth, and who have never experienced the fearful strife of the passage from religious darkness to heavenly light, from bigotry to charity, from favouritism to universal blessing, are too much disposed to become indifferent to the support and progress of God's best gift, and careless respecting, even if not inimical to, every effort for its diffusion. It is well they should be instructed in their obligations to their forefathers, in their duties to their contemporaries, in the solemn nature and infinite value of the trust they hold for their own good and the benefit of posterity. "Surely," as Mr. Murch excellently remarks in the preface to his History, "the members of our Societies, should often have their better feelings awakened, their noblest energies called into exercise, by being reminded that they have espoused principles of the highest value, principles which affect their consciences, their religious improvement, their usefulness in this world, and their salvation in the next,—principles for the sake of which their forefathers gladly remained in the humblest stations, nay, often submitted to fines, imprisonment, exile, and death. Especially should the younger branches of our communities be furnished with an impulse to the consistent imitation of the examples of their ancestors. Dissent is not illegal, but it is unfashionable. Unitarianism cannot be put down by the civil magistrate, but it often is by the arm of prejudice; a steady adherence to virtue, does not subject a man to ridicule as a Puritan or a Roundhead, but it frequently prevents his elevation to a sphere of honour and usefulness; what therefore can be more necessary than to inspire those on whom the future welfare of our churches must depend, with that holy firmness, which would prove them to be worthy of their descent, and of the cause committed to their care."

Mr. Murch's work is admirably adapted to effect

these important objects. It narrates with fidelity, the history of those English Presbyterian congregations, which, in contradistinction from the Scottish Presbyterians, were "bound by no fetters with regard to church fellowship, and left by their trust-deeds, at perfect liberty to search for truth wherever it could be found." From their foundation to the present hour, they have been the strongholds of liberty, both civil and religious. Their first ministers were generally men ejected from the Church of England, by that Act of Uniformity, which though most flagitious in its nature, and despotic in its purpose, was happily overruled by the merciful providence of God, to the building up of societies, which have been of incalculable service in the promotion of knowledge, freedom, and righteousness. Nor were the General Baptist congregations a whit behind their English Presbyterian brethren, in their devotion to the rights of conscience. Having no Confession of Faith save the Bible, these churches have gradually embraced the principles of Christian Unitarianism. In the various changes of opinion through which they have passed—in the removal of members to other districts—in the losses sustained during that reign of terror, when "Church and King" was the war-whoop of a misguided nation, and the timid were frightened into the Establishment, and the time-serving found a convenient excuse for desertion—in the law of the land which denounced penalty, and the law of fashion which persecuted the heretic,—are to be found the chief causes of the paucity of numbers *in some* of these congregations, when comparing their present condition with their original establishment. Other causes also have tended to this result. The want of plain speaking, of services adapted to *all classes*, of faithful doctrinal exposition, of earnest pastoral superintendence, of appeals to the heart, of direct, searching, scriptural, moral preaching, and of fearless opposition to prevailing error, as well as decided statements of actual belief. Where these means have been employed diligently and perseveringly, there, by God's blessing, encouraging consequences have followed. Mr. Murch hesitates not in any case to point out defects, and has therein proved his faithfulness. We heartily

thank him for this good service. We earnestly commend his work to the attentive perusal of all our readers. To those already in the ministry, to those who are preparing for its sacred and benevolent labours, it is a work deserving peculiar notice. It should be possessed by all our chapel libraries. There is no individual in our denomination who may not derive much valuable information, much useful instruction from this volume. It will read to all a lesson of gratitude, of duty, of encouragement. It tells us of our virtuous forefathers, their efforts for truth, their struggles for liberty, their sacrifices—that man might enjoy these inestimable blessings. It bids us, as we venerate their memories, as we value the happiness and the blessings of posterity, to go and do likewise. It tells us of the decline of once flourishing congregations; it traces the causes of decay, the reasons of failure, and bids us avoid the error, and avert the evil consequence. It exhibits noble, spirit-stirring examples of inflexible integrity, generous devotedness, elevated piety, indefatigable benevolence, fervent, untiring zeal, and instances of success arising from the combination of these virtues, sufficient to animate all who have hearts of flesh, and whose minds are thoroughly devoted to the service of God and man. We have not lately experienced more pleasure, than in the perusal of this volume. The origin and progress of many of the congregations are deeply interesting; the memoirs of the ministers exceedingly attractive; and the plan and execution of the work, do honour at once to Mr. Murch's talent, honesty, and feeling, and exhibit abundant testimony to his diligence and perseverance. It is our earnest hope, that he may be encouraged to communicate to the world, the histories of congregations in other parts of the kingdom, materials for which he is collecting, by the success he merits accompanying his present praiseworthy effort.

The congregations whose history is recorded in Mr. Murch's work, are as follows, and the names of their present ministers are annexed.

*Gloucestershire.*

|             |   |   |                   |
|-------------|---|---|-------------------|
| Gloucester, | - | - | Rev. G. B. Brock. |
| Cheltenham, | - | - | Mr. Furber.       |



|              |   |   |                    |
|--------------|---|---|--------------------|
| Cirencister, | - | - | Rev. F. Horsfield. |
| Marshfield,  | - | - | T. Adams.          |
| Frenchay,    | - | - | J. Tingcombe.      |

*Wiltshire.*

|             |   |   |                |
|-------------|---|---|----------------|
| Calne,      | - | - | Rev. — Taylor. |
| Bradford,   | - | - | S. Martin.     |
| Trowbridge, | - | - | S. Martin.     |
| Warminster, | - | - | J. Bayley.     |

*Somersetshire.*

|                 |   |   |                                                   |
|-----------------|---|---|---------------------------------------------------|
| Bristol,        | - | - | Rev. L. Carpenter, LL. D.<br>R. B. Aspland, M. A. |
| Bath,           | - | - | Jerom Murch.                                      |
| Ashwick,        | - | - | J. Evans.                                         |
| Shepton Mallet, | - | - | J. Evans.                                         |
| Bridgewater,    | - | - | W. James.                                         |
| Taunton,        | - | - | R. Montgomery.                                    |
| Yeovil,         | - | - | J. Jenkins.                                       |
| Ilminster,      | - | - | E. Whitfield.                                     |
| Crewkerne,      | - | - | S. Walker.                                        |

*Dorsetshire.*

|             |   |   |                  |
|-------------|---|---|------------------|
| Bridport,   | - | - | Rev. P. Harwood. |
| Dorchester, | - | - | L. Lewis.        |
| Wareham,    | - | - | — Wallace.       |
| Poole,      | - | - | M. Rowntree.     |

*Devonshire.*

|                    |   |   |                                       |
|--------------------|---|---|---------------------------------------|
| Collumpton,        | - | - | Rev. M. L. Yeates.<br>N. S. Heinckin. |
| Honiton,           | - | - | J. Taplin.                            |
| Colyton,           | - | - | J. Taplin.                            |
| Sidmouth,          | - | - | — Gibson.                             |
| Gulliford,         | - | - | — Adams.                              |
| Lympstone,         | - | - | — Adams.                              |
| Topsham,           | - | - | J. Follett.                           |
| Totness,           | - | - | —                                     |
| Exeter,            | - | - | H. Acton.<br>J. Cropper, M. A.        |
| Crediton,          | - | - | J. Johns.                             |
| Moreton-Hampstead, | - | - | J. Swethurst.                         |
| Tavistock,         | - | - | W. Evans.                             |
| Plymouth,          | - | - | W. Odgers.                            |
| Devonport,         | - | - | S. Gibbs.                             |

*Cornwall.*

|           |   |   |              |
|-----------|---|---|--------------|
| Falmouth, | - | - | Mr. — Philp. |
| Flushing, | - | - | — Odgers.    |

It was our intention to have given some extracts from Mr. Murch's History, but we are compelled to defer so doing till our next number.

## MONTHLY RECORD.

APRIL 1, 1836.

THE first anniversary of the London Domestic Mission Society was held in the chapel, Jewin-Street, January 13. The Rev. Dr. Hutton, of Carter-Lane Chapel, preached from Mark iv. 26-29. Mr. Rutt presided at the meeting for business. From the very interesting report of the Committee, we are happy to learn that the Society is proceeding prosperously in its benevolent labours. Two missionaries are employed—Mr. Philp in the district of Spitalfields, Mr. Vidler in Cripplegate. At both stations there are day schools, Sundayschools, week evening classes, Sunday and Wednesday evening lectures. In the room engaged by the Society in Cripplegate, “in addition to the day school, the room is occupied on Sunday from nine to eleven by the Sunday school; at eleven a religious service for the children commences. The Sunday school is opened again at a quarter to three, and at half-past six there is a general service. On Monday and Friday evening there is a girls’ writing class; on Thursday evening a boys’ writing class, and on Wednesday evening a girls’ working class, after the close of which a general religious service is conducted.” The Wednesday evening lecture both at this station and in Spitalfields, has been conducted since October last by several ministers and friends of the Society, in conjunction with the missionaries. The numbers belonging to the schools at the room, Half-Moon Alley, Cripplegate, have been, in the day school, 31; Sunday school, 128; girls’ writing class, 22; boys, 12; “average attendance at the Sunday evening service, 32; at the Wednesday evening lecture, 32; average number of families visited each month, 266.”

At the Spicer-Street station, Spitalfields, in the day school, 125; Sunday school, 158; girls’ evening writing classes, 28; girls’ day writing classes, 16; boys’ evening, 16—day 12; average attendance at the Sunday evening service, 70; at the Wednesday evening lecture, 67. Mr. Philp reports, among other interesting facts, that

“Widow Bell was left with six children, one of them an infant. Having learned that her character for industry

and sobriety was good, I was desirous of affording her some permanent relief. I therefore offered to give ten shillings, and to lend ten shillings, towards the purchase of a mangle. Her poor neighbours having heard of it, to show their respect for her, collected amongst themselves and sent me ten shillings towards the object. I therefore purchased it and sent it to her house, and two friends assisted to put it in order, to her grateful astonishment. I am happy to add, that having mentioned the case to two or three individuals, I have been refunded to within a few shillings of the whole amount. I am bound to acknowledge, which I do cheerfully, that the Sunday school teachers of Worship-street sent me twenty shillings towards the object. Hence, with a little effort, this poor widow is now, I trust, in possession of what will enable her to get bread for herself and family, which she could not have done but for this immediate and effective aid."

The most gratifying feature in this narrative is that of the poor succouring the poor, the destitute widow, as soon as they saw that their small contributions would render her valuable assistance—would help to put her in a condition to earn her livelihood.

Who can despise hearts which beat so true to humanity, amid their own wants, their ignorance—even though it should be amid their vices? Who can dare to shut them out from the pale of his sympathies, or to doubt if there be any way in which the pure gospel of Christ can make its approach to their bosoms?

It is such facts as these that teach us reverence for human nature; that show us, that however disastrous the circumstances in which humanity may be placed, there is good to be found in every human heart; that the withering dogmas of innate total corruption and depravity are not based on truth; and that, appeal rightly to the human bosom, and you will find that existing there which is worth all labour and any sacrifice to cherish and develope. Heartily do we commend this Domestic Mission to increased public support. Personal inquiry, extended observation, fully substantiate Mr. Philp's opinion, "that the great lever by which the mass of society must be raised from their present degraded state, is education—a sound, moral, and religious education. This cannot be provided on too extensive a scale, nor be attended to with too great assiduity. The enlightenment of the children will reflect backwards on their parents, and regenerated

youths will furnish a future race of virtuous and useful members of society."

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*York College Jubilee.*—Two sermons were preached on occasion of the fiftieth anniversary of this institution, in Cross-Street Chapel, Manchester, on Sunday, January 24: the one, by Rev. John Kenrick of York; the other, by the Rev. James Martineau of Liverpool. Both these discourses are to be printed. January 27, a public dinner, in commemoration of the fiftieth anniversary, took place in Manchester, which was attended by upwards of two hundred gentlemen; Mark Philips, Esq. one of the Members for Manchester, presided. 117 lay students have been educated in this institution, and 114 divinity students. Its distinguishing principle has ever been, education without subscription to creeds. Many admirable addresses, illustrative of the importance and extended usefulness of the College, were delivered, to which we should gladly have given admission had our space allowed. We cannot omit some interesting particulars related by Mr. Martineau, respecting the Rev. W. S. Browne, who was formerly minister of Hull, afterwards of Bridgewater, and subsequently left England for America. Deeply affecting are they to all of human sympathy—striking illustrations, in addition to those we have recorded under the head of Domestic Missions, of the natural benevolence of the human heart—proofs that disinterested goodness is of no particular class or country, but the attribute of *universal humanity*. Mr. Martineau observed,

After a two years' happy settlement at Buffalo, among an attached and numerous flock, his wife's health urged him to take refuge in a milder climate. His first experiment in her behalf was at Natchez; from which rude settlement, however, the increasing symptoms of consumption which she manifested, drove him to New-Orleans. Here his remoteness from all opportunities of exercising his profession, and the urgency of his pecuniary wants, led him to study law; and during his pursuit of this new object, he supported his family by plans of tuition, which yielded him a comfortable income. Once more, however, the persecution of disease banished him; and he accompanied Mrs. Browne to Plaquemines, only to watch her die, and pay to her the last earthly offices. He was there when my sister was at New-Orleans, daily

expecting his wife's departure: and I have in my possession a very interesting letter, written at that time, and recording not only his sufferings then, but his intentions with respect to an ultimate settlement in Texas. He entertained sanguine and probably extravagant expectations with regard to that province; and hoped, in partnership with a gentleman of Plaquemines, who proposed to join him in his law speculations, to provide well for his family, to lose in honourable enterprise the enfeebling impressions which grief was always apt to produce upon him, and to be of signal use to the new settlements, by his knowledge of law, and his reputation as a public speaker. He went with his three children, was exposed to heavy rains, was seized with fever, and within six weeks died at Columbia. He quitted life in a reliance (speedily justified) on the Providence that touches the heart of the stranger with compassion for the orphaned child. His death-bed was attended by a Mr. Hall, a gentleman known to him only as a fellow-traveller, but who might have been his brother. Mr. Browne requested him to send his children, first to Mrs. Presten of New-Orleans, then to me in Liverpool. Mr. Hall accompanied them to New-Orleans, and each of them was received with prompt and disinterested kindness, as an adopted member of some citizen's family. One family was a perfect stranger to the parents, and was moved to this generous act merely by knowledge of their history. The eldest child, I think—at any rate, the only boy—had not been many weeks in his new abode, before he fell down stairs; and after extraordinary suffering for a few days, he followed his father and mother. During his illness, the gentleman of Plaquemines, whom I have mentioned as Mr. Browne's intended partner, arrived at New-Orleans, expecting to find him just prepared to embark in their joint speculations. He was not, however, too severely shocked to learn the melancholy history, to interest himself for the orphans. He wrote to a friend at Plaquemines, who had known our friend (a Mr. Johnson); and this gentleman immediately begged permission to adopt the youngest girl; promising to give her the best education, and leave her all his property, for he has no child of his own. The other girl is under the guardianship of an excellent physician at New-Orleans. Plans have also been formed at Boston, offering yet more satisfactory provision for the welfare of the children. In short, a more remarkable exhibition of Christian benevolence than the recent history of this family's treatment affords, has never come to my knowledge.

Mr. Martineau's closing remarks in reference to our principles, our social position, and our duties, are truly admirable, and merit reiteration and practical adoption



by every individual who wishes to fulfil the obligations which those principles, duties, and that position impose upon him.

It is to the credit of our forefathers that they had a clearer perception than any sect in Christendom, of those rights of opinion, so often put into words, so much more often contradicted in action. It is to the credit of their descendants, our immediate predecessors, that they have not let their great principle—"that man is not responsible to man for his belief"—lie idle in the churches that were built to be its shrine;—that they have withstood all attempts to seal up their opinions in a creed;—that when inquiry has evoked some unexpected result, they have not fled, as if scared by an apparition;—and that they have thought the possession of free thought and free speech a more fitting choice for Christian men than patronage or popularity. Long may we continue of the same sound and honest mind! I believe there is no self-flattery in saying, that ours is a position of high responsibility as well as great privilege; that amid the fierce intolerance of sects we are the true conservators of the principles of the Reformation and the rights of the human understanding; that amid the cowardice which dare not think, it rests with us to set the example of a generous faith in truth, to say that we will not pause in the great progress, but urge on a fearless way into new fields of moral and theological research. Other parties are even now attempting to set up motives to smother inquiry and suppress conviction—motives to the perpetuation of ignorance and silence. Had we hushed up certain speculations at their birth—sealed up our packet of opinions and labelled them complete, no good-will would have been denied us. But we have committed the unpardonable crime—have thought for ourselves, and must be punished. We have endeavoured to open the minds of our hearers and our own, and have thereby closed the purse of antiquity. Obsolete laws of blasphemy, which are a blot on British history, are shamelessly dragged to light against us—the courts of equity are erected into an inquisition, and orthodoxy supplicates adoption as a ward in Chancery. I ask, what claim have the movers in these transactions to talk of the right of private judgment? We use the right, and away go our goods to Chancery, and our souls to hell! What title have they to talk of the sufficiency of Scripture? *For what* is it sufficient? Sufficient to constitute its believers Christians? No; for our Christianity is called in question at law. Sufficient to entitle them to the civic privileges of a Christian country? No; for we are mulcted in our charitable funds for the repudiation of creeds. Sufficient to lead men from earth to heaven? No; for we believe—yet perish!

## DIVISIONS OF TIME.

(Continued from page 153.)

IN practical use there is a slight perplexity attending the subject of time as measured by the sun. The days as measured by the sun, are not equal throughout the year: this is because the earth has two motions,—while it turns on its axis, it moves also in its orbit round the sun. While it is turning once on its axis, it advances about one degree in its orbit: it must therefore turn so much more on its axis, before the sun can be at the meridian again. But the younger part of our readers will understand this better by an illustration. Let a lamp represent the sun; now if any one turns round on the place where he stands, when he has turned exactly round, he shall be exactly facing it again. But suppose that when he is turning, he is at the same time moving to the right: in that case, when he has turned quite round, he will not be facing it; he must turn more before he will face it. Now the time of meridian is the time when the place on the earth where we are, is exactly facing the sun; and owing to this motion in its orbit, the earth must sometimes turn more than quite round, and at others less than quite round, to bring us facing to the sun. But it always turns quite round in exactly twenty-four hours: if it must turn more than quite round, it will take more than twenty-four hours; if not quite round, it will take less than twenty-four hours; and, accordingly, we find that the days, as measured by the meridian, are sometimes about a quarter of an hour longer, sometimes as much less than twenty-four hours.

Now, if we measure time by the meridian—if we take it to be twelve when it is noon, according to the sun, it is evident that we must alter our clocks every day. This will not do; and the course which men have adopted, is the old-fashioned way of splitting the difference between the longer and shorter days, and going by a clock which measures equal days throughout the year. The clock gives the average length of the hours—mean time, as it is generally called. Four times in the year, it will be twelve by the clock and by the meridian, at the same instant; but on every other day the clock will differ from the sun.

Of the week there is not much to be said. It was doubtless suggested by the time which it takes the moon to pass through one of her quarterly changes, though not exactly. In the Scripture, the word applies not merely to days but to years; thus, Laban says to Jacob, "Fulfil her week,"—meaning the seven years' term of service by which Jacob was to earn the hand of his daughter. So Daniel, in the celebrated prophecy of the seventy weeks, meant weeks of years, and was easily understood by the Jews.

This division of time has been in use from very early ages; and it is a little singular that the days of the week have been named from the heavenly bodies, by the ancient Chinese, Hindoos, and Egyptians, as they were named by the moderns—as we name them now. Sunday, as is well known, is named from the sun; as Saturday is from Saturn—it being Saturn's day. Monday is so called from the moon; the others retain the names to this day, which were given them by our Saxon fathers. Tuesday is so called from the Saxon name of the planet Mars; Wednesday, from the Saxon name of Mercury; Thursday, from the Saxon, Jupiter; and Friday, from the Saxon, Venus. This shows how generally the heavenly bodies are regarded as presiding over the measures of time.

There is one singular form of expression in Scripture, which requires more attention than it has received: we shall show what we mean by an example. It is said, the disciples met after eight days, meaning a week after our Saviour's resurrection—we should say, after seven days; but if the time mentioned took in the least portion of a day, they considered it as taking in the whole. Thus, our Saviour is said to have been in the grave three days and three nights: according to our calculation, it was not so; for he died late on Friday afternoon, and rose early on Sunday morning: but according to the Jewish calculation, the statement was exact; for though he was not forty-eight hours in the grave, he was still in it a part of three days—that is, Friday, Saturday, and Sunday. The law required that infants should be circumcised when they were eight days old; and still, it was done on the eighth day, when, according to our calculation, they

were but seven days old. By them, the day of the birth, however little of it remained, was called the first day; and the day of circumcision, however little of it was spent, was reckoned the eighth day. This must be understood in the explanation of Herod's massacre. It is said that he slew them from two years old and under; and it is often asked, why he should have made such a needless slaughter, to include a child but lately born, and why do not historians mention such a wide work of blood? But look at the peculiar calculation of the Jews. Suppose that our Saviour was born on the 25th of December, he would have been called one year old when that year closed; and on the 1st of January he would have been called two years old, because he had already seen a part of two years. This is a fact, however strangely it sounds. So that those born a very little time before Herod's murder, supposing a new year to have begun since they were born, would have been described as two years old; and those born on or after the new year's day, would have been included in the phrase "and under"—"under," according to the time which he inquired of the wise men. Vile as he was, he did not probably wish to murder more than were necessary to secure the death of the lineal heir to the Jewish throne.

The greatest importance of this division of time into weeks, arises from its furnishing us with the Christian Sabbath. The Jewish Sabbath was on the seventh day of the week. As the earliest Christians were Jews, they of course observed the day set apart by the Hebrew faith, and also another day, the first of the week, in remembrance of the resurrection of their Master. Jesus Christ taught his disciples, to respect the institutions of their former religion; they did not therefore take the seventh day for their celebration, possibly, because it was already sanctified to a different sacred purpose; but there was no such objection to the first, which was also recommended to them by its being the day when the Saviour left the dead. How important this celebration is to religion, has been sometimes acknowledged by its enemies. The French revolutionists, when they wished to abolish Christian-

ity, saw that it could not be done while the Sabbath was regarded. They therefore undertook to alter the calendar, dividing the year into twelve months of thirty days each, and every month into three decades, or weeks of ten days each. This was made the civil reckoning by law, so that the Sabbath was no longer observed. But twelve years could not make the people forget the Sabbath, nor was the new computation of time acceptable; and when Napoleon came to the head of affairs, he abolished the new practice, and enacted that the week should be reckoned as in other civilised lands.

And the reason why they could not make men forget the Sabbath, was, that the Sabbath was made for man. The nature of man requires a day of rest, and God has ordained what proportion of time is needed for the purpose. One seventh portion of time is the amount set apart for the purpose, and the experience of man has abundantly shown that the estimate is just. There is no doubt on the mind of any one, who is capable of judging, that men are better in every respect with it, than they could be without it, both as respects this world and the other. As respects this world, there is more work done, and far better done; there is more prudence, thrift, and prosperity of every kind, than there could be if the Sabbath were like any other day; and as for morality, and religious feeling, without the Sabbath, they would soon be lost. One thing is evident; it is, that none need the Sabbath so much as those who violate it, and those who would make it like any other day.

The division of the year into months, is suggested by the changes of the moon. For the moon to pass through her regular circle of changes, crescent, full, and waning, requires about twenty-nine days and a half. These changes of the moon are so obvious and striking, that it was very natural to employ the circle of changes, or lunation as it is called, for one of the larger measures of time. Still, it has always occasioned much perplexity, arising from the fact, that a month measured by the moon, is not so long by a day as a month measured by the sun. A month according to the sun, is the time which it takes the sun to pass



through one of the signs of the zodiac, which is thirty days and a-half nearly; or to be accurate, is exactly one-twelfth part of three hundred and sixty-five days five hours and forty-nine minutes, which is the length of the mean solar year. Twelve months, therefore, according to the moon, do not equal twelve months according to the sun, and of course do not make out an entire year.

The earliest months mentioned in the Scriptures, consisted of thirty days, all except the twelfth, which was made to consist of thirty-five days, in order to fill out the entire year. We say the twelfth, because the months were then numbered, and not known by names as they are now. But all this was afterwards altered. They gave names to the months, and measured them by the moon, while the year was necessarily measured by the earth's revolution round the sun. These lunar months consisted of twenty-nine days and a half, or rather, in order to avoid the inconvenience of fractions, one month consisted of twenty-nine days, the next of thirty, and so on throughout the year. The new moon was the beginning of the month—the new moon determined the time of their celebrations—so that exactness in the time, was of importance in a civil and religious point of view. They did not, however, probably from want of astronomical knowledge, go by the time when the moon is in conjunction with the sun, but by the time when it is first visible in the sky. The first appearance of the crescent was narrowly observed: if the sky was cloudy, the time was determined by authority in the temple; at night, beacon fires were kindled on the Mount of Olives: this fire was immediately answered from the surrounding heights, where men were stationed on the watch; the signals rapidly spread, and in a few moments, all the hills in Judea were in a blaze. In Jerusalem, all the trumpets of the temple summoned the people to rejoice, and to celebrate the festival of the new moon. How much was thought of the season of the new moon, no reader of Scripture will need to be informed.

But, as we have said, twelve of these lunar months do not make out the year. And here let me call your attention to the arrangement made by Moses, who was

fully aware of the difficulty which would arise from thus measuring time by the moon. The difficulty may be explained in this way. Twelve lunar months make about three hundred and fifty-four days, while the year consists of three hundred and sixty-five; the lunar year therefore is eleven days less than the true year. Now, suppose that the passover should come one year on the twenty-first of March; according to the moon, the anniversary would come the next year on the tenth of March, the year after it would go back into February, in a few years the passover would come in January; and thus we see, that going by the moon, the festivals would go farther and farther back, till they travelled throughout the year. The difficulty was also felt in matters of common life. Suppose that a man had hired and paid for a field for three years: according to this rule, he would lose his third crop, the harvest being in the spring; since the end of the third year would be thirty-three days earlier than the first, it would come in February, when the grain was not ripe; and as that third harvest was not ripe till the beginning of the fourth year, he must lose it, he having hired the field for but three.

Now, with their small amount of astronomical knowledge, the only remedy they could devise for this difficulty, was to add a thirteenth month to the third year; and Moses so arranged it, that this must be done. Some may say, why did he not tell them at once to go by the sun, which would have saved all this trouble. This, however, would be like the suggestion of a certain princess, who was told that the poor were dying for want of bread; astonishing! said she, why don't they eat pastry? The reason was, that they could not get it; and the reason why Moses did not go by the sun was, that nobody knew the exact length of the solar year. His only remedy was to add this thirteenth month when it became necessary, and the way in which he did it, shows his far-sighted wisdom. Instead of leaving it to the discretion of the priests to add it when it became necessary, he provided that it should of necessity be done. The first moon of the year, answering nearly to our April, was the harvest-moon of Palestine. Moses called it the ear-moon, and re-

quired that on the sixteenth day of it, at the time of full moon, ripe ears of barley should be offered as first fruits to God. By reason of the lunar year being only three hundred and fifty-four days, this full moon would come eleven days earlier next year, and twenty-two days earlier the year after; and then, evidently, the harvest would not be ripe, so that the offering could not be made. When this was the case, they were not to call that moon the first of a new year; it was to be considered as the thirteenth month of the old year; they were to wait for the next moon, when the harvest would be ripe, and that was to be regarded as the ear-moon, and first of a new year. The great advantage of this arrangement was, that there was no need of going to astronomers to know when this odd month must be added; every husbandman could tell whether the harvest would be ripe or not, by the middle of the moon; and if not, he needed no public authority to tell him, that that moon was the thirteenth of the old year, and not the first of the new. Where there is no such arrangement, there is perpetual confusion. In Turkey, at the present day, where they go by the moon without adding such a month, the festivals travel back every anniversary till they go quite through the year.

(To be Continued.)

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#### THOUGHTS ON THE PROGRESS AND DURATION OF HUMAN LIFE.—No. II.

THAT humanity should be but of limited duration here, is easily accounted for on the principle of its being a nature of advancing developement. Here its infancy is formed; here it is prepared for higher grades of existence. It would not be wise to lengthen out our childhood, to imprison the bursting spirit, and stifle our longings after a congenial immortality. Without an entire disruption of the whole present system of things, to prolong indefinitely our existence on earth would destroy our social nature and blight our kindlier affections. Between one stage of humanity and another it would place a deep and immovable gulf. One class would be so advanced in knowledge and power as to forget the experience of their former

weakness, and cease to sympathise with the inferior grades. The younger, on the other hand, would cease to love or venerate their senior brethren. Such results, in the present arrangement are as much as possible precluded. The most learned philosopher is kept humble by a vivid memory of the labour he endured in acquiring knowledge, and by the clouds immediately before him in the dark regions of unexplored thought. The aged, too, have not so long left behind the sympathies of youth, as entirely to forget them; whilst the young, have old age so near in the prospect that they dare not despise its infirmities. They must also have so tender a recollection of benefits conferred on them by those whom now it burdens, as to be impelled by every worthy feeling in their nature to regard it with reverence and gratitude. Increase the difference, and these ties are broken for ever. This view accounts also for many other facts in our condition, but which we cannot here enlarge on. One only we would hint at. This being our first state, gives a solid reason for its being also a condition, at least, of physical death. In such a state, susceptibility of impression seems absolutely necessary, and this involves the causes of ultimate dissolution. So are all the analogies of creation—out of weakness comes forth strength. Every thing has its infancy. The bending fruits are born in delicate flowers; the heavy harvest, in slender blades; the oak of a thousand winters, in a shrinking plant; and the torrent that rocks the precipice, comes from its mountain-womb a trickling and silvery streamlet. And thus, from fragile infancy, comes also the stable manhood; and from the childhood of earthly humanity, the growth of immortal being.

Considered, however, in reference to our present circumstances, Would a life of great and secured prolongation, produce an advancement of happiness, duty, or knowledge? We think not.

As to happiness.—There is a certain defined boundary, beyond which, in the majority of earthly pursuits, pleasure either ceases or becomes pain. After a few trials, most experiences become habit or excess. In each case pleasure is alike paralysed. Virtue is the only thing exempt from this mutability. No clouds

can obscure its lustre; no blast can taint its freshness: with age, it grows into a holier beauty, unfolds its purest hues, and sheds its sweetest perfume. Virtue, however, is the peculiarity of no stage of being; it is entwined with the identity of a good man's existence; forms him for eternity, and constitutes him the free-man of the universe. But to all that belongs to earth, the mutability which I have mentioned adheres, and forms part of their essential nature. The ideas, at first vivid and beautiful, fade in the memory, or grow dull by repetition; the delights most brightly anticipated, dissatisfy in fruition; the joy that filled the whole heart, a touch dissolves and makes a vacuum instead; the familiarity which renders even hideousness tolerable, robs loveliness of its enchantment; enthusiasm withers into apathy, and all our high-wrought pleasures leave nothing behind but the corpse of exhaustion or indifference. We would arrest their flight. The attempt is vain as an effort to stop the motion of the universe, that gives a night to every day and a winter to every year. We watch the retiring beams, and linger even on the clouds they gild; but, while we gaze they die.

“ As travellers oft look back at eve,  
 When eastward darkly going,  
 To gaze upon the sun they leave,  
 So faint behind them glowing;  
 So, at the close of pleasure's day,  
 When age to gloom consigns us,  
 We turn to catch one fading ray  
 Of joy that's left behind us.”

When, therefore, the spring of emotion is relaxed; when passion ceases to diversify experience; when fancy no longer breathes a living spirit in our thoughts, nor reflects the scenes of life and nature in its lustrous mirror; when feeling after feeling expires; when sympathy after sympathy departs, until we stand in almost isolated desolation; when all has vanished that renders life useful or pleasurable,—then death becomes a mercy—its approach as grateful to the sight, as a fluttering sail on the landward breeze to Selkirk in his solitary island. Our cotemporaries pass through a similar experience; but companionship on the brink of the grave, is very like that in the grave itself.



When we can neither bestow nor participate; when, in fact, we are but tombs of our former selves, but "the breathing dead,"—it is then a voice of goodness and wisdom that pronounces, of our earthly course, "It is finished." The happiness that leaves no want, and the pleasures that never tire, are such as no number of earthly suns can ripen.

"Oh! this from better worlds must come;  
On earth such beauty who can meet?  
No; this is not the native home  
Of things so pure, so bright, so sweet!"

As to duty, the result would be no better. Without some greater exaltation than consists with a state of trial, the secured prolongation of life would minister more to sloth than activity, more to procrastination than diligence. The persuasion of having much time yet, hinders the application of that already in our power; and the belief that opportunities will in future be as many and as favourable as those at hand, often tempt us to let them pass unimproved. The season of exertion flees; the time of sowing closes; the present, of empty resolution casts its pleasing meteor on the future; that future issues in a gloomy present; the delusion strengthens, and continues; and so "to-morrow, and to-morrow, and to-morrow"—until the last moment comes pregnant with calamity, and the catastrophe is—despair! Little encouragement as the uncertainty and shortness of our present state gives to presumptuous expectation, yet is this tendency proved in many a sad illustration, written in tears of many a bitter repentance—thickening the gloom of barren age, and deepening the remorse of death. The spirit, buoyant, thoughtless, and rejoicing, that saw nothing in the sky but light, and nothing on the ground but flowers, revelled in the passing instant, and was confident in baseless hopes—when called into the mount that he may die, beholds no promised land opening on his view, and in the past so carelessly travelled, nothing but a streamless desert.

The rapidity of life is the best antagonist to these temptations. It presents a powerful motive to action, whether from benevolence or interest. The good will feel it. They know their hour of departure is at hand;

they will arouse themselves in heavenly energy, that no tear may flow which they can wipe away, that no wound may bleed which they could heal. Every man is thus made to feel more immediately his connection with posterity, and how his actions affect it, in a few or variety of relations. Present duty becomes thus associated with prospective provision, and the important principle is pressed on our attention, that the influence of every virtue and every vice stretches into futurity. The parent will thence be urged to make provision for the permanent support and comfort of his offspring; to include within his view their progressive as well as present good; so to endow them with means of solid pleasure and improvement, as to anticipate favourably concerning them, when his eyes shall be closed for ever, and "his place shall know him no more."

This principle acts also on our wider relations, and expands with the sphere in which we are placed. Each individual lives in the shadow of coming events, from the statesman that wields the sceptre of an empire, to the peasant that puts a covering of straw upon his cottage. These are the results of felt and rapid transitions.

Nor are our reasonings less forcible when applied to knowledge. It is a fact well known in our mental habits, that whatever concentrates and powerfully directs *attention*, is the most effectual means of enlarging and perpetuating our perceptions—consequently, of improving our knowledge. Nothing fixes the attention with more tenacity than necessity of circumstance. Under its pressure, exertions are often made which, in ordinary cases, would have seemed impossible. And such a necessity as regards intellectual pursuits, arises principally from the limitation of life. When persuaded that our opportunities are short and few, then the human mind in a small number of energetic efforts conceives more forcibly and clearly, and in a short life gains perhaps more knowledge than in an age of diffused and dissipated thinking. Nay, this very rapid and increased action of the intellectual powers, inspires an unutterable happiness—awakens enthusiasm—breathes energy into thought—and as the soul darts

around her flashes of conception, the velocity which ignites them into heat and brilliancy, makes them also like the bolts of heaven, irresistible.

Besides, as in our pleasures, so likewise in our mental faculties there is a defined limit. Having traversed a certain course, the mind becomes impeded in its progress, either by the mysteries of nature or the exhaustion of its faculties. The elements, either as existing within the mind or as derived from external sources, can scarcely in any one individual be inexhaustible. The power of invention gradually weakens, so that like a mine long worked, the under strata of the mine yields no ore. Other men coming with unworn energies may increase the stock of knowledge, but a single intellect does within a limited period complete its revolution. It may be rationally doubted, whether the most exalted geniuses could have added much more to the mental wealth of mankind, with lives of even extraordinary duration. Are there not, as instances, in every age, minds of the highest order, which, unable to sustain continued exercise, have sought the peaceful shades of retirement, or, rent by their own mighty heavings, remained the shattered ruins of intellectual sublimity, at once the monuments of our nature's grandeur and frailty? The lyre so beautifully strung, and so finely touched, becomes at last silent or discordant; enthusiasm has snapped its chords, or age has relaxed them, and the fragments of its frame serve but mournfully to remind us of the harmony it had once diffused. The greater part of human knowledge consists in the combinations of principles, which are not in themselves very many, and which it requires a long time to accumulate, examine, and arrange. Individual minds acquire particular habits in putting these together, so that at last they stand still or pace the same circle.

Such, then, must be the inevitable result, not merely by our mental imperfection, but by reason of the whole system wherein we are placed. An alteration in the dispensation of existence is conceivable in either of two ways. First, that this world, both in mind and matter, should have been in all its arrangements fitted for a higher style of being. Or, secondly, that we be transferred from it to a loftier grade in the universe.

The idea of a first stage of being of more exalted nature than what we here pass through, is one liable to many objections, if at all consistent. And the supposition of this being a final state, to a creature constituted as man is, we can reconcile with no view of an overruling wisdom. Every thing then would seem without a spirit or a purpose. Seen in the light of immortality, all is sufficiently clear; but withdraw that, and existence becomes the darkest riddle. Then the rapidity and shortness of life, with so many blanks of weakness and unconsciousness—with so much vice and misery, so many trials and afflictions—with not only many and unmixed pains, but with pleasures, each of which rolls up a pain in a gilded folding—sunny clouds of this hour, that conceal the deluge and thunder of the next—hopes pregnant with disappointments—loves with pinings, hatreds, jealousies—domestic kindness and every form of friendship, with griefs and painful separations—highest distinctions, with hardest labour and keenest suffering—all this remains without explanation, if this be a world of eternal graves.

The highest attainment inspires only the persuasion of deeper capacity. The acutest pleasure, without imparting happiness, creates an ardent thirst for it. We can anticipate—we can realise elevated perceptions of ideal beauty and goodness. We long after the infinite. And in proportion as we feel the powers of our nature, we acquire an indestructible love of being. These are simple, absolute facts; they cannot have their purpose in a complete extinction. Things either go forward without a purpose, or such a result would falsify every idea of wisdom. This argument has, however, been too often and ably expounded, to need enlargement here; we would merely observe, what may not have been so frequently considered, that immortality is that which bestows boundless interest on every form of existence. Without it, what bond is there to unite our souls to duty or happiness—to the mind or matter of Universal Being? If nothing ourselves, as far as we are concerned, all other things, too, are nonentity. *Unperceived*, to us their beauty, and their glory, and their variety, and their magnitude, are nothing. After a few momentary experiences, the whole

becomes a black negation. To us, then, there is *no earth*. The clod that shuts in our consciousness blots it out for ever. No more exist its mountains, and seas, and sweeping plains, and pleasant valleys; silent is the voice of its storms, and the rushings of its torrents; vanished its "blessed sunshine," and sleeping moon-lights and shades; its curtains of clouds; its cheerful light; its ever returning seasons of bloom and beauty, mornings, and peaceful evenings; all these are nothing to the dead.

To us, then, there is *no heaven*. All its suns and stars have set; the eye no more shall look up on illumined immensity, glance along the marvellous concave, from constellation to constellation, and from system to system, leading the soul in holy rapture through "the fretted canopy, hung with balls of fire" by the hand of the Omnipotent. Mortality quenches them all. To us, then, there is *no kindred spirit*. The parents, companions, friends, that blessed our youth and solaced our manhood, and cheered our age, all that rejoiced or helped us—all that shared our pleasure or our pains—all that made any spot on earth a home, or gave that home a sanctity,—these all perish, and mingle with ourselves into native dust; the sun may glance from clod to clod, or the wind may dash a withered bone against a withered bone, but the conscious power of soul on soul, the spirit that gave life to each word, that beamed in every look, and revealed the heaven of the heart, vanished with the breath of expiring thought, effectually, as if creation had dissolved.

To us, then, *there is no God*. It is as though he were not, when we no more apprehend his manifested perfections. The heavens, mighty as they are, do not *know* God; they but *declare* him, and to intelligent beings; but if they perish, his eternity, and moral and intellectual infinitude, to creatures, have no longer being. All the sublimity of feeling, piety, knowledge, and progress, attached to this idea, perish along with it. It is only as we associate our own conscious being with other existence, that we become identified with its continuance; so that immortality has not only all the worth of a single imperishable intelligence, but of all besides that is grand or lovely; it imparts the life of



the soul to infinitude, and the glory of infinitude to the soul; and in this alliance, never to be terminated, fills it "with all the fulness of God." But that philosophy which announces man's destiny finished in his earthly course, at the same time practically declares the extinction of earth, heaven, men, angels, and Deity.

Greenock.

S. M. S. C.

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To the Editor of the Christian Pioneer.

March 30th, 1836.

SIR,—I have too long neglected to conclude the "words of wisdom," repeated in "the Times Extraordinary," the earlier extracts from which have appeared in your last volume. The delay, however, has served to produce them at a Parliamentary season peculiarly appropriate.

1833.

Jan. 17.—"Catholic Emancipation has removed the political distinction between the sectaries of the two communions. The Protestant Established Church remains behind, in form a temple, but in truth a fortress, built from the ruins of the old national hierarchy, drawing supplies for its ample garrison from the conquered and impoverished territory over which it frowns, but yielding no succour nor protection to its vassals.

"The Church has been fed by forced contributions upon industry, progressive with the produce of the soil. It has wrung them from a people whom it could not, as a religious establishment, indemnify for the tax which it extorted. It has flung back the natural teachers of the Catholic community upon the spontaneous bounty of their half-starved flocks. The Church of Ireland is, finally, one which has for centuries, in every measure of severity, of exaction, of oppression, signalised itself by more than concurrence with the tyrannical spirit of the civil government. It is felt at once to be a weight upon the country and a degradation.

"There is in Ireland *too much church*, for any legitimate object which a church can there contemplate. The whole mass is too high and ponderous for its

narrow groundwork. The number of bishops ought to be reduced by two-thirds. Half-a-dozen diocesans, with one archbishop, would be staff in abundance for the small Protestant army. The number likewise of parochial ministers may in many instances be diminished, and the £15,000 per annum bishopricks ought no longer to disgrace the professed Christianity of the realm."

Feb. 14.—"The plan of Church Reform will, we trust, be of a searching nature, and as extensive in its remedial provisions as are the evils which demand a cure. No trivial or meagre measure will suffice. Such palliatives only increase the disease. The discontent of the people in England, and especially in Ireland, will be exasperated by the mockery of a bit-by-bit reform, and not a single Tory or High Churchman will be conciliated. On the contrary, both the lay and clerical Tory will be encouraged to more vehement opposition to a Government, who, by a temporising policy, show at once want of wisdom and want of courage."

July 4.—"The true principle on which this question of the Church in Ireland turns, is this. The number of the active established clergy and their wants, ought to be first determined and provided for, without reference to any other consideration than how much it would be right to grant them. The surplus out of the total ecclesiastical fund, say the ultra-tory party, ought still to go to ecclesiastical purposes; that is, a hunt ought to be set on foot for some *new* purposes of an ecclesiastical nature, some fresh mode of expending a large surplus revenue, equally wasteful and iniquitous with the former expedient of pluralities and sinecures. This is not to be listened to by Parliament. No; the surplus fund will be employed on objects of acknowledged usefulness.

"There is no safety for the Church of either island, in these attempts of its injudicious friends to bolster up its abuses. The nation will not yield to such efforts, and will only be exasperated by them. If the rotten parts be not manfully cut away, the whole mass will be infected, condemned, and pulled down together."

July 11.—"The Lords move on doggedly in their allotted course. They have thrown out the Local

Courts Bill for dispensing cheap, and prompt, and effective justice to the poor of England, and have for the time decided, that for their wrongs, which it is almost inevitable that the rich and powerful will perpetrate, it shall be to all future times, as in times past it has been, next to impossible that the poor man should obtain redress. What, we may ask, is the point of view in which their decision exhibits their Lordships to the country?—As perpetuating a monopoly not merely of wealth and rank, and privilege, and power, but of justice.

“The Bill is lost, through the virtuous instrumentality of bishops and proxies. What do we infer from this? Is it, that no more bills for cheapening, facilitating, and expediting justice, will be introduced or carried through Parliament? No. Undoubtedly our conclusion is, that bishops will *the sooner and more certainly* forfeit their legislative privileges; and that proxies, those deaf and dumb *automata* of the art of law-making, will be altogether abolished.”

July 22.—“We should have no objection to see the whole charge of the Church of Ireland come off the Irish land; but, in that case, it would be part of our condition, that *other churches* besides the Protestant, should likewise be decently supported from the land. From which abundant sources, moreover, the miseries of pauperism ought to be relieved, and the pecuniary means of general education for the children of the poor of Ireland ought to be provided.”

Aug. 1.—“The House of Lords. The history of the world does not present any instance of an assembly, to which high and important functions are entrusted, exhibiting so little foresight and so little tact.”

Since the Times so estimated “the House of Lords,” they have advanced into the third year of their probation. Whether their “foresight and tact” have become more abundant, or whether, in the language of Sir R. Inglis, otherwise applied (vol. ix. p. 412), the majority of “Lords Spiritual and Temporal” shall continue “to degrade the House in the opinion of the community,” a few weeks, perhaps a few days, may sufficiently determine.

CIVIS RUSTICUS.

ON THE WORK OF CREATION, AS RECORDED
GENESIS I.

*Section IV.—The Creation of Land Animals, and of Man-
kind; with Reflections.*

Two rotations of our globe had now passed since that on which the earth was drained from the waters, and stocked with plants; they had been days of lucid brightness, the effects of which in freeing the earth from moisture, were probably accelerated in a proportion to the amazing rapidity with which every process of vegetation proceeded, so that on the sixth day, the yet uninhabited land, and its warmed and desiccated atmosphere, had become admirably fitted for the reception of quadrupeds and creeping animals. The Almighty hand was accordingly forthwith exerted, in giving almost instantaneous origin to the numerous tribes of creatures, fitted to pass their lives upon the solid surface of the earth, endowed with all those varied bodily conformations and powers, senses and internal faculties, which were adapted to every sphere, spot, and climate of the earth. They were distinguishable into three classes: the mild and gregarious quadrupeds, gentle in their propensities, feeding upon the grasses and herbs, differing, and some rising above others in their perceptive and social aptitudes; but though possessed of much interesting discernment, and many kindly affections, capable of giving utterance to them only by inarticulate sounds. Concealed in the grassy and mossy beds, with which the earth now abounded, or paddling through the translucent pools of water, the reptile tribes were dispersed, passing their time in almost noiseless pleasure: even the wildest forest, and rudest rocks, the lofty mountains, and the retired caverns, were furnished with their suitable inhabitants. Whether all those orders of ferocious animals, which subsist by the destruction of the innocuous kinds, had now a commencing existence, these last being produced in proportionately superior numbers; or whether their actual introduction into being, was reserved for periods when their predatory powers should become indispensable, and find a larger sphere of action than at this

morning of all sentient existence, may perhaps be difficult to be decided. Their creation was at least from this time forward decreed; although it is certain, that notwithstanding "every beast of the field, and every fowl of the air," were presented to my view, by our common Creator, and I was so far familiarised with them as to call them by appropriate names, the most ferocious kinds, if such there were, were either absolutely restrained, or wholly indisposed, from exercising any such propensities in my presence. But as I myself was, at this most interesting commencement of all life and enjoyment, much too greatly delighted with contemplating it in every varied form, gesture, and habitude, to think of making any intrusions on the blessing so recently imparted to us all, so I witnessed nothing whatever among them to convey any idea that they were not all happy, and even mutually congenial, in their respective spheres. As on occasion of the production of the vegetable system, the earth seemed to bring forth all those curiously organised structures, which by certain influences from the solar beam, from the atmosphere and its vapours, appeared to be furnished with a species of spontaneous growth and increase; so on this yet more extraordinary occasion, the frames of animals appeared, at the divine word, to emerge from the same gross element; "*breathing frames*"* of creatures of all species, immediately presenting themselves on the surface of the ground; and as they drew in the more refined element of air, a principle of life, sensation, consciousness, and spontaneous motion, manifested itself in all that variety of modes and degrees, in which they now constantly appear; the faculties of perception, of discernment and enjoyment, evidently rising in acuteness, complicity, and perfection, with the complicity, beauty, and locomotive powers of the respective structures, but all taking their gross materials from the same earth, and becoming animated by imbibing the same principle of vital heat and sensibility from the same air. It was, then, by the exquisite organisation and mutual influences of the several elementary materials of our globe, that the Almighty both framed and imparted

* Parkhurst on v. 24.

sentient, voluntary, and locomotive powers to all the orders of animals, from the most grovelling and imperfect, to the most active, discerning, and perfect kinds.

The most excellent of the works of God remained yet to be produced; and as this whole narration is intended for my own instruction, and that of my descendants, the circumstances of our origin are more particularly described. The Great Being whom we have since learned to adore, and to whose commands we owe a strict obedience, represents his infinite mind as deliberating on the work he was now about to perform. It is even described as if he were holding a general council on the occasion, though the description can be designed only to exhibit before us, in solemn and impressive terms, the determinations of a mind, which, possessing within itself "all the treasures of wisdom and knowledge," cannot possibly need either the councils of others, or even that deliberative process which implies a previous indecision upon the measure to be adopted. But, as council and deliberation are the processes by which wise and prudent men proceed to the adoption of measures of great and general importance; so, by representing the Supreme Mind itself as deliberating, or even as holding council on this occasion, a very impressive idea is conveyed to our minds, of the excellency and importance of the work he was about to perform.

"God said, Let us make man in our image, after our likeness." Here is a most elevated idea conveyed of the human person. It no doubt refers to the dignity and perfection, both of his outward form, and his internal constitution. From the words immediately following, declarative of his universal dominion over all the inferior kinds of living creatures, his great superiority to all those orders is at once manifest. He has, however, great need of humility, being like them, "formed out of the dust of the ground;" and when he casts his eyes towards heaven, abounding in worlds of every glory, and of immense magnitude, all the work of the same divine Architect, has reason to say, "Lord, what is man, that thou art mindful of him?"

A glorious prospect is indeed opened to my race in general, of advancing excellence and blessedness, with

the continued culture, exercise, and discipline of those mental and moral powers, with which, as human beings, we are distinguished from every other race of animal nature. Yet was I reminded at my creation, that the present materials of my frame, and the principle by which it is animated, are the very same as those of all other living creatures* upon our earth; in short, I and all my descendants are in their present estate formed of earthly materials, so organised as to receive life and consciousness by inhaling the oxygen gas of our atmosphere; and as sensation through the medium of its five organs, forms the elements of all perception, and consequently of all the ideas of the mind, I can rise above the inferior orders only as my conceptions enlarge, and become more complicate and refined, and that principally by a course of conscious and voluntary obedience to the will of my Creator. As the first of a species who are destined by a continued course of culture, exercise, and discipline, to improve in wisdom, I am at present emphatically “of the earth, earthy;” I am, or rather was at my creation, but an example “of the animal man,” having as yet made very few attainments in intellectual and moral capability; a truth, of which I soon experienced a most humiliating evidence, when I found myself unable to resist the inducement to partake of the fruit of a particular tree, from which I was expressly prohibited by God, though he had freely granted all the other fruits of Eden to my use, and although death and perpetual life were held forth to me as the opposite consequences of the violation and the observance of the Divine commands. From this humiliating event and its consequences, however, I have learned a most instructive lesson, both as it respects myself and my species in general. Though I have not attained to that elevated piety and virtue, which, as indicated by the tree of life, might have been blessed with an exemption from mortality, yet, while my years are continued to a great extent, I have cultivated many devotional, social, and patriarchal affections; and I have been taught that death is only a consequence of moral evil or frailty; and that, in the struggle with our grand enemy, sin, with which my-

* Gen. ii. 7, compared with v. 9.

self and my numerous descendants have since been engaged, we shall finally triumph. I therefore look forward with growing hope to that glorious issue. I trace our image and likeness to our gracious Creator, constantly improving with every acquisition in mind and character; and I am enabled to look forward to future periods, when the growing powers of man, amid many severe struggles with his growing errors and excesses, shall make, upon the whole, great advances, so as not only to experience the absolute fulfilment of the blessing, "Have dominion over the fishes of the sea, the fowl of the air, and over every living thing that moveth upon the earth," but shall exhibit a complete pattern of man made only a little lower than the angels, and for the suffering of death in meek submission to the general doom, crowned with glory, honour, and immortality;* and *that* in testimony of a corresponding blessing to be imparted to my race more and more extensively, as in future stages of existence they shall respectively attain a similitude in moral excellence to their great exemplar. Thus, as my species advance in the mental and moral scale, are they destined to advance in the scale of physical excellence, till the image of God brightens into a most glorious resemblance, and they become "as angels and children of God, being children of the resurrection."

Thus, within the space of six diurnal revolutions, did God bring light out of darkness, order out of confusion. He is *Jehovah*, the sole *self-existing* Being. The momentary chaos into which a former world had been thrown, by one of those catastrophes, which, equally with his works of order and munificence (under his superintendence), form a part of the same great and excellent system of procedure, was, by his immediate, all-commanding energy, made within this brief space, the commodious and agreeable residence of all those orders of living creatures which have since multiplied upon it, with man, an heir of immortality, as their chief—a creature by far the most dignified and excellent that had ever before existed upon our globe. Thus was the absolute power of the Great First Cause, in removing, in creating, and in disposing of all the

* See Psalm viii. 6-8; Heb. ii. 7, 9.

parts and productions of the universe at his pleasure, fully manifested, without implying that its operations had then their commencement, but rather showing that they were proceeding onward in their advancing career with the production of the human species.

HOMO.

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WE'LL MAK' THE WARLD BETTER YET.

*(From Poems & Lyrics, by Robert Nicoll.)*

THE braw fouk crush the pair fouk doon,  
 An' bluid an' tears are rinnin' het;  
 An' muckle ill, and muckle wae,  
 We a' upo' the earth ha'e met:  
 An' Falsehood aft comes bauldly forth,  
 An' on the throne o' Truth doth sit;  
 But true hearts a'—gae work awa'—  
 We'll mak' the warld better yet!

Though Superstition, hand in hand  
 Wi' Prejudice—that gruesome hag,  
 Gangs linkin' still; though Misers mak'  
 Their heaven o' a siller bag;  
 Though Ignorance, wi' bluidy hand,  
 Is tryin' Slavery's bonds to knit—  
 Put knee to knee—ye bauld and free—  
 We'll mak' the warld better yet!

See yonder coof, wha becks an' boos  
 To yonder fule wha's ca'd a lord;  
 See yonder gowd-bedizzen'd wight—  
 Yon foppling o' the bluidless sword:  
 Baith slave, an' lord, an' soldier too,  
 Maun honest grow, or quickly flit—  
 For freemen a', baith grit and sma',—  
 We'll mak' the warld better yet!

Yon dreamer tells us o' a land  
 He frae his airy brain hath made—  
 A land where Truth an' Honesty  
 Ha'e crush'd the serpent—Falsehood's head:  
 But by the names o' Love an' Joy,  
 An' Common-sense, an' Lear, an' Wit—  
 Put back to back, an' in a crack  
 We'll mak' *our* warld better yet!

The Knaves an' Fules may rage an' storm,  
 The growling Bigot may deride;

The tremblin' Slave awa' may rin,  
 An' in his Tyrant's dungeon hide;  
 But Free, an' Bauld, an' True, and Gude,  
 Unto this aith their seal ha'e set—  
 " Frae pole to pole we'll free ilk soul,  
 The warld *shall* be better yet!"

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#### REVIEW.

*Slavery; by William Ellery Channing, D. D. Boston, U. S.  
 Reprinted from the American edition; Hunter, London.*

THIS is a noble tribute to reason, justice, virtue, humanity, Christianity, and God. Great moral and religious truths are uttered with the fearless energy of a man and a Christian. We had been anxiously desiring such a work from the gifted author—we knew it needed such a mind to grapple with the gigantic evil—and it has more than equalled our expectations. Deeply interested have we ever been in the character of America. It was our first vision of liberty. From our childhood we looked to it as the refuge of oppressed conscience, the land of equal rights, and social blessedness. The Declaration of Independence was our political catechism and creed. Our riper years hailed its jubilee with heartfelt exultation. That event falsified at once the predictions and wishes of earth's despots, that republican institutions were incompatible with age. It proved that self-government was as holy and just a law for nations as for individuals. It illustrated the great truth, that for a people to be free, it is sufficient that they will it.

In proportion to our admiration of the institutions and example of America, has ever been our sorrow that the principles of the Declaration of July 4, 1776, were not carried out to their legitimate results. Whilst slavery taints the soil, they never can be. The fact of its existence there, however, never arose to our minds unassociated with the recollection of the power which branded that curse upon the country she misgoverned. It was the fearful legacy of the mother to her otherwise beautiful daughter.

It is not, therefore, for Britons to "cast the first stone" at America, for this sin against the brotherhood



of man. More than half a century of indefatigable labour on the part of the purest and most philanthropic of our fellow-countrymen, has only effected, with millions of purchase-money to boot, the change of slavery into apprenticeship in our own Colonies. Acts of Parliament may denounce the slave-trade as a felony, and yet the nefarious traffic may be carried on. Slavery is not abolished by parchment; the name may cease, and the evil still exist. We fear much this is the case in our own dependencies. Nine at least of the American States have abolished slavery; and we are much mistaken if this powerful exposure of the flagrant wrong, the palpable injustice, the prolific ills of slavery, which Dr. Channing, imbued with the spirit of Christian love, has now addressed to his countrymen, will not effect a radical change in public opinion, even in the slave-holding States of America. The pure and holy motives which have induced Dr. Channing to discuss the question of slavery, will have their impression, notwithstanding the deep-rooted prejudices, the sordid interests, and the tyrannical passions which are arrayed in defence of this scourge and blot on humanity. To contend against slavery in Britain was comparatively an easy task. The name of slave was abhorrent to our national feelings. "Britons never will be slaves" was the chant alike of childhood and age, of the seaman and the dweller in the sea-girt isle. When the slave touched our shores, the chains fell from him. The negro was not shunned as a leper. His colour excited sympathy, not repulsion. Not so, across the Atlantic. Slavery exists within the borders. It is sanctioned by law. Difference of colour is regarded as crime. He who associates with the coloured race loses caste. Even within the walls consecrated to the worship of the Universal Father, the brand is affixed. In such a state of things, to uplift a testimony in behalf of the natural, indefeasible rights of the slave—in condemnation of slavery—in vindication of the eternal principles of justice, mercy, moral integrity, is a manifestation of Christian heroism, worthy of the benevolent spirit of the Gospel, sufficient to enshrine its utterer in the heart and affections of every well-wisher to the liberties and improvement of his race.

"I have spoken strongly, not to offend or give pain, but to produce in others deep convictions corresponding to my own. Nothing but a feeling, which I could not escape, of the need of such a work at this very moment, has induced me to fix my thoughts on so painful a subject. The few last months have increased my solicitude for the country. Public sentiment has seemed to me to be losing its healthfulness and vigour. I have seen symptoms of the decline of the old spirit of liberty. Servile opinions have seemed to gain ground among us. The faith of our fathers in free institutions has waxen faint, and is giving place to despair of human improvements. I have perceived a disposition to deride abstract rights, to speak of freedom as a dream, and of republican governments as built on sand. I have perceived a faint-heartedness in the cause of human rights. The condemnation, which has been passed on abolitionists, has seemed to be settling into acquiescence in slavery. The sympathies of the community have been turned from the slave to the master. The impious doctrine, that human laws can repeal the Divine, can convert unjust and oppressive power into a moral right, has more and more tinctured the style of conversation and the press. With these sad and solemn views of society, I could not be silent, and I thank God, amidst the consciousness of great weakness and imperfection, that I have been able to offer this humble tribute, this sincere, though feeble testimony, this expression of heart-felt allegiance, to the cause of Freedom, Justice, and Humanity.

"Having stated the circumstances which have moved me to write, I ought to say, that they do not discourage me. Were darker omens to gather round us, I should not despair. With a faith like his, who came to prepare the way for the great Deliverer, I feel and can say, 'The Kingdom of Heaven,' the Reign of Justice and Disinterested Love, 'is at hand, and All Flesh shall see the Salvation of God.' I know, and rejoice to know, that a power, mightier than the prejudices and oppression of ages, is working on earth for the world's redemption, the power of Christian Truth and Goodness. It descended from heaven in the person of Christ. It was manifest in his life and death. From his cross it went forth conquering and to conquer. Its mission is 'to preach deliverance to the captive, and to set at liberty them that are bound.' It has opened many a prison-door. It is ordained to break every chain. I have faith in its triumphs. I do not, cannot despair."

"Let it not be said, we can do nothing for the slave. We can do much. We have a power mightier than armies, the power of truth, of principle, of virtue, of right; of religion, of

love. We have a power, which is growing with every advance of civilisation, before which the slave-trade has fallen, which is mitigating the sternest despotisms, which is spreading education through all ranks of society, which is bearing Christianity to the ends of the earth, which carries in itself the pledge of destruction to every institution which debases humanity. Who can measure the power of Christian philanthropy, of enlightened goodness, pouring itself forth in prayers and persuasions, from the press and pulpit, from the lips and hearts of devoted men, and more and more binding together the wise and good in the cause of their race? All other powers may fail. This must triumph. It is leagued with God's omnipotence. It is God himself acting in the hearts of his children. It has an ally in every conscience, in every human breast, in the wrong-doer himself. This spirit has but begun its work on earth. It is breathing itself more and more through literature, education, institutions, and opinion. Slavery cannot stand before it. Great moral principles, pure and generous sentiments, cannot be confined to this or that spot. They cannot be shut out by territorial lines, or local legislation. They are divine inspirations, and partake of the omnipresence of their Author. The deliberate, solemn conviction of good men through the world, that slavery is a grievous wrong to human nature, will make itself felt. To increase this moral power is every man's duty. To embody and express this great truth is in every man's power; and thus every man can do something to break the chain of the slave."

"Christianity is the manifestation and inculcation of Universal Love. The great teaching of Christianity is, that we must recognise and respect human nature in all its forms, in the poorest, most ignorant, most fallen. We must look beneath 'the flesh,' to 'the spirit.' The Spiritual principle in a man, is what entitles him to our brotherly regard. To be just to this, is the great injunction of our religion. To overlook this, on account of condition or colour, is to violate the great Christian law. We have reason to think that it is one design of God, in appointing the vast diversities of human condition, to put to the test and to bring out most distinctly the principle of love. It is wisely ordered that human nature is not set before us in a few forms of beauty, magnificence, and outward glory. To be dazzled and attracted by these, would be no sign of reverence for what is interior and spiritual in human nature. To lead us to discern and love this, we are brought into connexion with fellow-creatures, whose outward circumstances are repulsive. To recognise our own spiritual nature and God's image in these humble forms, to recognise as brethren those who want all

outward distinctions, is the chief way in which we are to manifest the spirit of Him, who came to raise the fallen and to save the lost. We see, then, the moral importance of the question of slavery; according to our decision of it, we determine our comprehension of the Christian law. He who cannot see a brother, a child of God, a man possessing all the rights of humanity, under a skin darker than his own, wants the vision of a Christian. He worships the outward. The Spirit is not yet revealed to him. To look unmoved on the degradation and wrongs of a fellow-creature, because burned by a fiercer sun, proves us strangers to justice and love, in those universal forms which characterise Christianity. The greatest of all distinctions, the only enduring one, is moral goodness, virtue, religion. Outward distinctions cannot add to the dignity of this. The wealth of worlds is 'not sufficient for a burnt-offering' on its altar. A being capable of this, is invested by God with solemn claims on his fellow-creatures. To exclude millions of such beings from our sympathy, because of outward disadvantages, proves, that, in whatever else we surpass them, we are not their superiors in Christian virtue."

Dr. Channing divides his work into eight chapters: **Property—Rights—Explanations—the Evils of Slavery—Scripture—Means of Removing Slavery—Abolitionism—Duties.** His introduction commences thus:

"The first question to be proposed by a rational being, is, not what is profitable, but what is Right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit. If we cast it down from its supremacy—if we inquire first for our interests and then for our duties, we shall certainly err. We can never see the Right clearly and fully, but by making it our first concern. No judgment can be just or wise, but that which is built on the conviction of the paramount worth and importance of Duty. This is the fundamental truth, the supreme law of reason; and the mind, which does not start from this in its inquiries into human affairs, is doomed to great, perhaps fatal error.

"The Right is the supreme good, and includes all other goods. In seeking and adhering to it, we secure our true and only happiness. All prosperity, not founded on it, is built on sand. If human affairs are controlled, as we believe, by Almighty Rectitude and Impartial Goodness, then to hope for happiness from wrong-doing, is as insane as to seek health and prosperity by rebelling against the laws of nature, by sowing our seed on the ocean, or making poison our common food. There is but one unfailing good; and

that is, fidelity to the Everlasting Law written on the heart, and rewritten and republished in God's Word."

In the first chapter, the proposition that the slave is property, is indignantly repelled, from considerations derived from the very nature of property—mutual obligations of man to man—the indignation excited towards him who makes another his slave—the natural rights of every human being—the essential equality of men—that if the proposition be admitted as valid in the case of one, it must be in that of all. And lastly,

"He cannot be property in the sight of God and justice, because he is a Rational, Moral, Immortal Being; because created in God's image, and therefore in the highest sense his child; because created to unfold godlike faculties, and to govern himself by a Divine Law written on his heart, and republished in God's Word. His whole nature forbids that he should be seized as property. From his very nature it follows, that so to seize him is to offer an insult to his Maker, and to inflict aggravated social wrong. Into every human being, God has breathed an immortal spirit more precious than the whole outward creation. No earthly or celestial language can exaggerate the worth of a human being. No matter how obscure his condition. Thought, Reason, Conscience, the capacity of Virtue, the capacity of Christian Love, an Immortal Destiny, an intimate moral connexion with God,—here are attributes of our common humanity, which reduce to insignificance all outward distinctions, and make every human being unspeakably dear to his Maker. No matter how ignorant he may be. The capacity of Improvement allies him to the more instructed of his race, and places within his reach the knowledge and happiness of higher worlds. Every human being has in him the germ of the greatest Idea in the universe, the Idea of God; and to unfold this is the end of his existence. Every human being has in his breast the elements of that Divine, Everlasting Law, which the highest orders of the creation obey. He has the Idea of Duty; and to unfold, reverse, obey this, is the very purpose for which life was given. Every human being has the Idea of what is meant by that word, Truth; that is, he sees, however dimly, the great object of Divine and created intelligence, and is capable of ever-enlarging perceptions of Truth. Every human being has affections, which may be purified and expanded into a Sublime Love. He has, too, the Idea of Happiness, and a thirst for it which cannot be appeased. Such is our nature. Wherever we see a man, we see the possessor of these great ca-



pacities. Did God make such a being to be owned as a tree or a brute? How plainly was he made to exercise, unfold, improve his highest powers, made for a moral, spiritual good! and how is he wronged, and his Creator opposed, when he is forced and broken into a tool to another's physical enjoyment!"

The chapter on "Rights" is invaluable. It should be laid to the heart of all men. It has relation to other questions than that of the slavery of the black man. It points out the great end of all government, the supreme good of nations and individuals. Organic changes are to be desired, only so far as they promote that end; nations and individuals are to be honoured only as they attain that good.

"Every man has a right to exercise and invigorate his intellect or the power of knowledge, for knowledge is the essential condition of successful effort for every good; and whoever obstructs or quenches the intellectual life in another, inflicts a grievous and irreparable wrong. Every man has a right to inquire into his duty, and to conform himself to what he learns of it. Every man has a right to use the means, given by God, and sanctioned by virtue, for bettering his condition. He has a right to be respected according to his moral worth; a right to be regarded as a member of the community to which he belongs, and to be protected by impartial laws; and a right to be exempted from coercion, stripes, and punishment, as long as he respects the rights of others. He has a right to an equivalent for his labour. He has a right to sustain domestic relations, to discharge their duties, and to enjoy the happiness which flows from fidelity in these and other domestic relations. Such are a few of human rights; and if so, what a grievous wrong is slavery!"

"The supreme law of a state is not its safety, its power, its prosperity, its affluence, the flourishing state of agriculture, commerce, and the arts. These objects, constituting what is commonly called the Public Good, are indeed proposed, and ought to be proposed, in the constitution and administration of states. But there is a higher law, even Virtue, Rectitude, the Voice of Conscience, the Will of God. Justice is a greater good than property, not greater in degree, but in kind. Universal benevolence is infinitely superior to prosperity. Religion, the love of God, is worth incomparably more than all his outward gifts. A community, to secure or aggrandise itself, must never forsake the Right, the Holy, the Just.

"Moral Good, Rectitude, in all its branches, is the Supreme Good; by which I do not intend that it is the surest

means to the security and prosperity of the state. Such, indeed, it is, but this is too low a view. It must not be looked upon as a Means, an Instrument. It is the Supreme End, and states are bound to subject to it all their legislation, be the apparent loss of prosperity ever so great. National wealth is not the End. It derives all its worth from national virtue. If accumulated by rapacity, conquest, or any degrading means, or if concentrated in the hands of the few, whom it strengthens to crush the many, it is a curse. National wealth is a blessing, only when it springs from and represents the intelligence and virtue of the community, when it is a fruit and expression of good habits, of respect for the rights of all, of impartial and beneficent legislation, when it gives impulse to the higher faculties, and occasion and incitement to justice and beneficence. No greater calamity can befall a people than to prosper by crime. No success can be a compensation for the wound inflicted on a nation's mind, by renouncing Right as its Supreme Law."

"That government is most perfect, in which Policy is most entirely subjected to Justice, or in which the supreme and constant aim is to secure the rights of every human being. This is the beautiful idea of a free government, and no government is free but in proportion as it realises this. Liberty must not be confounded with popular institutions. A representative government may be as despotic as an absolute monarchy. In as far as it tramples on the rights, whether of many or one, it is a despotism. The sovereign power, whether wielded by a single hand or several hands, by a king or a congress, which spoils one human being of the immunities and privileges bestowed on him by God, is so far a tyranny. The great argument in favour of representative institutions is, that a people's rights are safest in their own hands, and should never be surrendered to an irresponsible power. Rights, lie at the foundation of a popular government; and when this betrays them, the wrong is more aggravated than when they are crushed by despotism."

"In all ages the Individual has in one form or another been trodden in the dust. In monarchies and aristocracies he has been sacrificed to One or to the Few; who, regarding government as an heir-loom in their families, and thinking of the people as made only to live and die for their glory, have not dreamed that the sovereign power was designed to shield every man, without exception, from wrong. In the ancient Republics, the Glory of the State, especially Conquest, was the end to which the individual was expected to offer himself a victim, and in promoting which no cruelty was to be declined, no human right revered. He was merged in a great whole, called the Commonwealth, to which his whole nature

was to be immolated. It was the glory of the American people, that in their Declaration of Independence, they took the ground of the indestructible rights of every human being. They declared all men to be essentially equal, and each born to be free. They did not, like the Greek or Roman, assert for themselves liberty, which they burned to wrest from other states. They spoke in the name of humanity, as the representatives of the rights of the feeblest, as well as mightiest, of their race. They published universal, everlasting principles, which are to work out the deliverance of every human being. Such was their glory."

Yes, that "*was* their glory." It nerved their arm in the battle-field—it strengthened them to the endurance of uncounted hardships—it called forth the sympathies of thousands in the old world, in their behalf—it caused their starred banner to float triumphantly in the winds of heaven. Would that it had no stripes emblazoned on its ample folds!—stripes, which like the figures and chains which support the monument of Nelson at Liverpool, serve to remind the gazer, of foul deeds which sully the greatness and prosperity, whether of towns or nations. God grant the day may speedily come, when, through the instrumentality of such men as Channing, and the sacred life-giving principles of Christianity he has so beautifully set forth, it may in truth be said of the American Declaration of Independence, "*such is their glory!*" But we must tear ourselves away from this admirable book. We could have wished to have given extracts from the chapter on the Evils of Slavery. It is not possible. Our readers will do themselves the justice to procure the work for themselves.

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*First Steps to Botany; by James L. Drummond, M. D.*

(Concluded from page 159.)

WE trust that in times so highly enlightened as the present, none of the readers of the Christian Pioneer need to be informed of the great importance of a knowledge of external nature, and the relations subsisting between it and man, to the promotion of human comfort, and the improvement and advancement of society in virtue and happiness. For happily the time has gone by, when every effort for the amelioration of the species, was paralysed by the influence of false and

pernicious theories, which taught the total incapability of the human race to be improved, except by spiritual agency; considering the use of human means as a daring usurpation of the prerogative of the Almighty, and the enlightened few that at different times struggled to tear asunder the veil of darkness, which ignorance had drawn before the intellect of the world, as profane and impious inquirers into what they were pleased to term the mysterious and inscrutable ways of Providence. We know of but few more beneficial and instructive employments to the mind, than to trace the progress of scientific knowledge, with the futile efforts of the ignorant and the prejudiced to resist its advance, from the time it flowed along a small and insignificant stream, to the present day, when, having swept away every barrier, it rolls on with all the majesty of the Ganges or the Mississippi. Such a review of the march of improvement, must convince every one whose judgment is not warped by prejudice, of the evil consequences which in every age of the world have flowed from the adoption of theories formed by persons as ignorant of their own nature as of the constitution of the world in which they were placed, and whose views of the intellectual condition of man were as false as they were unsupported by the evidence of either revelation, nature, or reason. We hope that the foregoing remarks, on the advantages of the study of nature, may excite in the minds of some of our readers a desire to become acquainted with the wonders of creation. We would recommend them to commence with that delightful department, which forms the subject of Dr. Drummond's volume. For what employment can be more suitable for rational, intelligent beings, than the contemplation of the manifestations of the infinite wisdom and beneficence of the great Parent of the universe, exhibited in the constitution of even the simplest flower which adorns the field? Some of the most happy hours of our own existence have been spent in the cultivation of botany; and never shall we forget the pleasure we experienced, when commencing the study of this most pleasing science, in our rambles along the sunny banks of a beautiful river in the north of Ireland, endeavouring, with the aid of Dr. Drummond's Introduction, to make ourselves acquainted

with the structure of the wild-flowers that bloomed around us in rich profusion. Botany is not liable to the objections which are brought against the study of some of the other departments of knowledge. It presents nothing which can hurt the most refined mind, or the most delicate sensibility. It requires no cruel or disgusting experiments for its illustration; nor is it necessary to brave the unhealthy atmosphere of the laboratory in its pursuit. Its principles, also, are simple, and easy of acquisition; for though, like every other department of science, to acquire a competent knowledge of it, requires considerable time and attention; yet even a superficial acquaintance with the wonderful and beautiful objects which the vegetable world presents, will afford to the mind both amusement and instruction. And now when the leaves, bursting from their winter coverings, and the sweet flowers spangling the mossy banks, tell us "that the winter is past, and the season of joy is come"—every thing invites us to make ourselves acquainted with the structure and habits of those soft and lovely companions of our rural walks. "The researches of the botanist," says Dr. Drummond, "usually commence in spring, that period of the year which has in all ages formed a theme of song and gratitude. The harshness of winter has then fled, the winding-sheet of snow, which had enshrouded all nature, has dissolved before the breath of the west wind, and every bud is prepared to burst the cradle in which it lay safe through the cold and storms of the preceding months. The snow-drop that raised her apparently delicate form, in defiance of the wintry blast, now shrinks, as if afraid of the embraces of the warmer sun. The golden crocus glows with the lustre of the richest vegetables of the tropics; and the modest primrose expands her pale cheek, gemming the green moss of bank and brae; the little celandine opens her varnished petals, on the brink of the rivulet; the catkins of the hazel and of the birch, wave in the passing breeze; the daffodil,

‘That comes before the swallow, dares and takes  
The winds of March with beauty,’

sparkles upon the lawn; the anemone, ‘child of the wind,’ adorns the wood and plantation,—and several other flowers lend their aid to form the garland of the



young spring, and ensure to us a fulfilment of the important promise, that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

We most earnestly recommend parents, and those concerned in the education of the young, not to neglect the cultivation and developement of that susceptibility to the wonders and beauties of creation, which is so pleasing a characteristic of children, before the false refinements and artificial tastes of the world have destroyed almost every thing which is estimable and beautiful in their disposition. To the young mind, every thing around is full of novelty and life; the pebbles along the sea-shore, the shells thrown upon the sand, the restless waters of the ocean, the ripples of the gentle stream, the ever-changing colours of the clouds, and the whisperings of the wind among the trees, are all full of interest. Yet nothing attracts it more than flowers. Every one must have witnessed the delight with which a child roams along, collecting the treasures of the wood and bank, and stringing into fanciful garlands that lovely little flower, which has formed the theme of many a poet's song—the daisy, "child of the year." The "pale primrose" is also a great favourite with children; they hail with rapture its first appearance along the wayside,

"As if o'erjoy'd to see the flowers that truly bring  
The welcome news of sweet returning spring."

How easy it would be to form at this period a taste for the observation of nature, which would continue through life? But it is suffered to glide by; the child grows up to manhood, and in the bustle of the busy world, the impressions of childhood soon fade away. Happy indeed is he who in his youth has acquired a taste for the study of nature; for when his mind is oppressed with disappointment or trouble, he can withdraw himself from the turmoil and ingratitude of the world, and in those hopes of immortality and future happiness, which the contemplation of nature excites, he can find solace and consolation. "Few of us," says the author of *The Journal of a Naturalist*, "in reviewing our bygone days (could the hours return again), but would wish many of them differently disposed of, and more profitably employed; but I gratefully say,

that portion of my own, passed in the contemplation of the works of nature, is the part which I most approve, and which has been most conducive to my happiness; and, perhaps, from the sensations excited by the wisdom and benevolence perceived, not wholly unprofitable to a future state." And such has ever been the language of those who have ventured, despite the calumny of the prejudiced and the persecution of the ignorant, to search for instruction in the glorious record of the Almighty's wisdom, contained in the volume of his works. We pity the man who is destitute of a taste for the beauties of nature: he walks through the world as if blindfolded; the most romantic scenery, the most lovely prospect, awakens no emotion in his breast. Poor miserable mortal! he enjoys but the half of existence, and is deprived of a thousand sources of pleasure and enjoyment, which are open to the student of nature. Yet how few do we find, even among those who are not much occupied with the drudgery of life, devoting a portion of their unemployed time to such pursuits! Perhaps, whilst admiring the beauty and fragrance of some lovely flower, they may feel a desire to become acquainted with the wonderful arrangement of its parts; but soon it fades away, and they return to the merchandises, the pleasures, or the follies of life, as careless and as ignorant as ever. Many judge of this and every other species of knowledge, by the use to which it may be applied; they value them only so far as they minister to their luxuries or their wants; however, this is an erroneous way of judging, for were it carried universally into effect, life would be stripped of half its charms. Such as are desirous of commencing the study of botany, will find Dr. Drummond's volume a valuable and instructive guide. His style is universally pleasing and perspicuous, and he has admirably succeeded in the execution of his plan of uniting "to the technicalities of botany, a considerable share of interesting or entertaining information on many parts of the vegetable kingdom." A spirit of heartfelt piety pervades the whole work, and it is also rendered doubly instructive by many interesting reflections on the numerous proofs of benevolence and design, which are exhibited in the structure of the vegetable world.

## PHRENOLOGY, No. XII.

## THE BRAIN THE ORGAN OF THE MIND.

"I am he which searcheth the reins and hearts,"—*Rev. ii. 23.*

IF the brain be the organ of the mind, analogy leads us to expect, that the more elevated the position occupied by any species of animals in the scale of mentality, the more enlarged and complicated ought their brains to be found. This, accordingly, is proved by observation to be the fact. Even in the *Edinburgh Review*, the circumstance is stated in language not less strong than that of Dr. Gall himself. "It is in the nervous system alone," says a writer in that periodical, "that we can trace a gradual progress in the provision for the subordination of one animal to another, and of all to man; and are enabled to associate every faculty which gives superiority with some addition to the nervous mass, even from the smallest indications of sensation and will, up to the highest degree of sensibility, judgment, and expression. The brain is observed progressively to be improved in its structure, and, with reference to the spinal marrow and nerves, augmented in volume more and more, until we reach the human brain; each addition being marked by some addition to, or amplification of, the powers of the animal."\* Here, then, is a *seventh* proof of our averment; and it is not a little strengthened by the fact, that while animals of the same species are essentially alike in mental dispositions and powers, and differ in this respect from all other animals, so does the brain exhibit the same general conformation in every individual of a given species, and differ essentially from the brain of every *other* species.

In the *eighth* place, whenever two individuals are found to have heads of the same configuration, their mental dispositions are likewise similar, notwithstanding the dissimilarity of other parts of the body; and, on the other hand, in cases where the shape of the brain is different, the dispositions also vary, however much the form of the trunk and limbs may be alike.

\* *Edinburgh Review*, No. 94. See also Gall *Sur les Fonctions du Cerveau*, ii. 153.

This is the case with respect not merely to individuals, but to whole nations; for, in countries where little mixture of races has happened, and where the great body of the people display the same general character, a corresponding prevalent configuration of the national head is found. The skulls of the Peruvians closely resemble each other, but are very different from those of other nations; and the same is true of the crania of the Esquimaux. The French head is as different from the German, as the characters of the two nations are dissimilar; and there is an equally striking dissimilarity between the heads of the Irish and those of the lowland Scotch. It is the particular part of the brain most developed in a nation, which determines the national character. Thus, the organ of Secretiveness is generally large in the Scotch; that of Love of Approbation in the French; and that of Self-Esteem in the English. Dr. Gall states that he uniformly observed, that when brothers and sisters closely resembled each other, or one of the parents, with respect to the form of the head, there was at the same time a close resemblance in mental qualities. He mentions twins, a boy and a girl, the former of whom resembled his mother, a woman of very limited capacity, and the latter her father, who possessed superior talents. The understanding of the boy was exceedingly dull; that of the girl, beyond what is found in the generality of her sex.

*Ninthly*, if the brain is not the organ of the mind, what is its function, and with what other part of the body are the mental powers connected? The functions of almost every portion of the trunk and limbs have been fully ascertained. Thus, the muscles are known to be the organs of motion, the lungs of breathing, and the heart and blood-vessels of circulation; the stomach and bowels are charged with the function of digesting our food; and the liver with that of secreting bile. On the established physiological principle, therefore, that no organ ever performs more than a single function, the parts of the body now enumerated cannot be organs of the mind. It is true that the function of the spleen is yet unascertained, and that a reverend anti-phrenologist has there located the men-

tal powers;\* but unfortunately for this theory, it has been found that dogs from which the spleen was removed went about as usual, without appearing to have been deprived of any faculty, either corporeal or mental. Hence the spleen must perform a very subordinate office in the animal economy. Being thus driven by necessity to the brain, we there find every inducement to regard it as the organ of the mind. This being the most voluminous part of the nervous system, the idea naturally arises that its functions must be the most dignified and important of the whole. Looking next to its circulation, we find that the supply of blood sent through its vessels bears a very high proportion to that circulated elsewhere; the quantity being, according to Monro, one-tenth, or, by the estimate of Haller, so much as one-fifth, of the entire amount which leaves the heart. Again; it is the brain from which the nerves of voluntary motion arise, and towards which, as a common centre, the nerves of sensation converge. The great skill, moreover, with which that organ has been protected from external injury, is a strong presumption that its functions are of the noblest character; for we find, as a general fact, that in proportion to the importance of any organ of the human body is the care bestowed by the Creator on its defence. The blood-vessels, for instance, which are among the most essential parts of the animal frame, cannot be injured without serious mischief, and any considerable violence applied to them is attended with a fatal result. "On this account," to use the words of a philosophical writer, "the greatest possible care has been taken to protect them, by placing them in situations in which external force can scarcely reach them. Their great trunks are uniformly situated in the cavities of the body, or are imbedded deep in the substance of the limbs: they pursue their course in the neighbourhood of the bones, and under their shelter; often in grooves excavated in the bones on purpose to receive and secure them. Whenever they approach the surface, they divide into small branches, and this division goes

\* "Were I compelled to draw the bounds of the mind's habitation, I should fix on the spleen."—*Essay on Craniology, by the Rev. Richard Winter Hamilton of Leeds.* 1826.



on diminishing the caliber of the vessels, until, when actually at the surface, they are exceedingly minute. A wound in an artery being much more dangerous than a wound in a vein, on account of the greater impetus with which the blood is propelled through the former, the artery always lies deeper than the vein, and is more imbedded in soft and elastic substances, and more concealed in channels formed in the bones, or protected by stout parapets thrown up on each side of it."\* In providing for the security of the brain, the same admirable skill is displayed. "The brain," says the pious Ray, in his work on Natural Theology, "is the principle of all sense and motion, the foundation of the animal spirits, the chief seat and palace-royal of the soul; upon whose security depends whatever privilege belongs to us as sensitive or rational creatures. This, I say, being the prime and immediate organ of the soul, from the right constitution whereof proceeds the quickness of apprehension, acuteness of wit, solidity of judgment, method and order of invention, strength and power of memory,—which if once weakened and disordered, there follows nothing but confusion and disturbance in our apprehensions, thoughts, and judgments,—is environed about with such a potent defence, that it must be a mighty force indeed that is able to injure it:—1. A skull so hard, thick, and tough, that it is almost as easy to split a helmet of iron, as to make a fracture in it. 2. This covered with skin and hair, which serve to keep it warm, being naturally a very cold part, and also to quench and dissipate the force of any stroke that shall be dealt it, and rotund the edge of any weapon. And yet more than all this, there is still a thick and tough membrane, which hangs looser about it, and doth not so closely embrace it (that they call the *dura mater*), and, in case the skull happens to be broken, doth often preserve it from injury and diminution: And, lastly, a thin and fine membrane, strait and closely adhering, to keep it from quashing and shaking."† In addition to what is here remarked by Rae, it may be observed, that the arched

\* Library of Useful Knowledge, "Animal Physiology," p. 72.

† The Wisdom of God manifested in the Works of the Creation, 1697.

form of the skull imparts to it great strength; and that its two tables or layers, connected by the spongy ossious matter called the *diploë*, are, in accordance with a well-known law in mechanics, more capable of resisting pressure, than if the same quantity of matter had composed one dense and solid plate. The outer table, moreover, is exceedingly tough, so that injurious effects which would otherwise have ensued from vibration are avoided. Its parts are firmly dovetailed into each other. The inner table is hard and brittle, and well fitted to resist the entrance of a pointed instrument: the edges of its parts merely lie in contact; as, from its hardness, dovetailing would here be useless.

Though it is now admitted by every physiologist, that the brain is the organ of the *intellectual* faculties, there are still some who locate the *affections* and *passions* in certain of the abdominal and thoracic viscera, ganglia, and nerves. The fallacy of this notion, however, is apparent from a variety of circumstances. In the first place, there is a presumption against it in the fact already adverted to, that the heart, liver, and intestines, have well-known functions entirely different from those so ascribed to them; and it is contrary to sound physiological principle to suppose, that a muscular organ like the heart is at once a machine for propelling the blood and the organ for courage or love—or that the liver, which secretes bile, and the bowels, which are organs of nutrition, are at the same time respectively the organs of anger and compassion. These emotions being mental phenomena, it is presumable that they ought to be referred, like the analogous phenomena of intellect, to the nervous system. Secondly, no relation is found to subsist between the size of these viscera and the mental qualities ascribed to them: cowardly men have not small hearts, nor do we find the liver more ample in angry men than in mild and pacific. Thirdly, disease of the brain influences the affective faculties not less than the intellectual, and pressure upon it equally extinguishes both; while the abdominal and thoracic viscera, on the other hand, may be in a morbid state without any corresponding change of the faculties ascribed to them being exhibited. Fourthly, why do not children, in whom all these vis-

cera are well developed even at birth, manifest *all* the passions in their earliest years? Fifthly, many idiots, almost or wholly destitute of some of the affections, have nevertheless a complete developement of the thoracic and abdominal viscera. Sixthly, it is very improbable that animals of different species having the viscera alike, should manifest opposite affections—that the heart, for example, should be the organ of fear in the sheep and of courage in the dog.\* Lastly, and above all, observation proves that the affective faculties are stronger or weaker according as certain parts of the brain are more or less developed. Those who argue that because fear and anger cause palpitation of the heart, the latter must be the organ of these passions, do in reality mistake an effect for its cause. By means of the nerves, the thoracic and abdominal viscera are intimately connected with the brain, and a very close sympathy exists between them. Excitement and disease of the brain, therefore, often produce marked effects upon the viscera; and in like manner, diseases of the stomach and liver have a very obvious influence on the brain. Excitement even of the intellectual faculties is not unfrequently seen to affect the viscera: thus it is recorded of Malebranche that he was seized with lively palpitations of the heart when reading the “Treatise on Man” of Descartes; and Tissot, in his work “On the Diseases of Literary and Sedentary Persons,” refers to many cases where over-exertion of the intellect occasioned the same diseases of the viscera as those produced by too great violence of the passions. So also, vomiting is often occasioned by wounds of the brain; but it is not the brain which vomits. On the other hand, nervous affections, equally with those of the viscera, result from great activity of the passions, in the various forms of palsy, convulsions, madness, and epilepsy. Grief, as every one is aware, makes us shed tears; fear produces a sensation of cold in the skin, and causes the legs to totter; and indigestion frequently occasions toothache: but are we thence to infer that the lachrymal glands are the organs of

\* Gall, ii. 93–97. We do not reckon the sixth argument as of much value; for an organ apparently the same may have different functions in different species of animals. See *Phren. Jour.* ix. 514.

grief, the teeth the seat of indigestion, and the skin and legs the organs of fear? In short, to use the words of that eminent physiologist Adelon, who has adopted all the arguments of Dr. Gall on this point, "*les objections se présentent en foule contre toute cette doctrine.*"\* The very facts, that different parts of the body are affected in different individuals under the influence of the same passion, and that in a person under the influence of fear, for example, not one organ of the body only, but almost every part of it, is violently affected, show that the passion must have its seat in some organ which extends an influence over the entire frame—and where shall we look for such an organ but within the skull? For such reasons, even Dr. Prichard, who professes to regard the doctrine that the passions have their seat in the brain as a "gratuitous supposition, supported by no proof," abandons the claim of the thoracic and abdominal viscera as utterly hopeless—on the ground, especially, "that the same emotion will display its effect on different organs in different individuals. Fear or terror," says he,† "will occasion in one person fainting or palpitation of the heart; in another, it affects the liver or intestinal canal; but the particular effect would probably be uniform and unvaried if the mental emotion were dependent on some particular ganglion of the great sympathetic nerve.‡ The vagueness of popular language on this subject is sufficient to prove that the physical effects of the emotions are very various. The Greeks referred most of the passions to the liver, spleen, and diaphragm; the Hebrews, to the bowels and reins; the moderns refer them almost solely to the heart. The diversity of these phenomena, which vary according to the peculiarities of constitution, proves that they are secondary effects produced by the emotions through sympathy on the functions of the vis-

\* Adelon, *Physiologie de l'Homme*, 2d. edit. i. 160.—Dr. Georget, also, in his excellent work "*De la Physiologie du Système Nerveux, et Spécialement du Cerveau*," has refuted at great length the theory which refers the affective faculties to the thoracic and abdominal viscera. See tome i. pp. 163, 320, 324, 334, 351, 380.

† Review of the Doctrine of a Vital Principle, &c. p. 179.

‡ This was the notion of the celebrated Bichât.

cera, those organs being most affected which in each individual have the greatest irritability or susceptibility of impressions.”

R. C.

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#### DIVISIONS OF TIME.

(Concluded from page 175.)

SOME ancient nations, being aware of this difficulty, made attempts to measure the year by the sun: but they fell on this very stumbling block,—ignorance of the exact length of the solar year. They called it three hundred and sixty-five days; which was not correct, for the true year is about six hours longer, which in four years would amount to a day. The Egyptians are an example. They went by the heliacal rising of the dog-star,—that is, the time when, after having been so near the sun as to be lost in its light, it first rises so much earlier than the sun that its light can be seen in the sky. They supposed that the dog-star, after having been thus lost in the light of the sun, would re-appear at precisely the same time every year. But they found that the heliacal risings of this brilliant star, were advancing at the rate of a day in four years; which, in the course of a century, would make a serious derangement of dates and calculations. We do not know when the year was first known to be six hours more than three hundred and sixty-five days in length. Plato is said to have learned it from the Egyptians; but if they knew it, they do not seem to have known how to apply their knowledge, so as to remedy the trouble which arose from the unequal length of the years. This shows the wisdom of Moses in supplying a practical remedy for a defect, which there was not science enough in the world to repair.

We think that even a child may be made to comprehend what this difficulty is. It made precisely the same difficulty in the year, which a clock going too fast would make in a day. But what would the person who had the management of such a clock, do with it? Probably, if he found it was an hour too fast, he would have the wit to put it back, and make it go through another hour before he would consider the given hour as come. This is just what Moses did: when he found



that the Passover was coming a month too soon, he put the calendar back, and made it go through another month, before he called it the beginning of the new year.

Attempts were made by some ancient nations, to divide the difference between the lunar and solar years: some of these attempts may be traced among the Egyptians. Thus, the lunar year being three hundred and fifty-four days, and the solar three hundred and sixty-five, they considered the year as consisting of three hundred and sixty days,—to make no mention of fractions. This luni-solar year was more than five days longer than the lunar year, and as much shorter than the year as measured by the sun. But this was too fast; and if the new year came five days and a-half earlier every year than in the last, the months must soon cease to correspond to the seasons, and in less than half-a-century, the winter months must change places with those of summer. Professor Playfair remarked, that this fact would explain a difficult passage in Herodotus; the historian said that, in the time of the ancient Egyptian kings, the sun had twice risen in the place where it had formerly set, and twice set where it had formerly risen. By this he supposed it was meant, that the sun had gone twice through all the signs of the ecliptic; and that the sun had risen and set twice in every day and month of the year. This was eagerly seized by those who are for discrediting the sacred history, to prove that the earth is much older than the account of Moses makes it: but all this might have happened in the short space of one hundred and thirty-eight years; since, in that period, there would be a difference of about two years between the lunar and solar year.

Without saying more of the perplexities of the ancients, we will now proceed to give some account of the first effectual attempt made to correct the calendar. It was done under the orders of Julius Cæsar,—by far the most accomplished and intellectual of the class of conquerors to which he belongs. His victories do no lasting honour to his name: but this enterprise secures him the everlasting gratitude of mankind. We do not mean to say that he did this by his own calculations:

he called to his aid the best astronomers that the age afforded. Sosigenes is celebrated as the most eminent of this number; he saw in the outset, that nothing could be effected, without ascertaining, as nearly as possible, the length of the solar year. Accordingly, having ascertained, as he thought, that the earth revolved round the sun in three hundred and sixty-five days and six hours, he settled it as a principle, that the months must be so arranged as to fill up three hundred and sixty-five days and six hours, that being the length of the year, without regard to the moon.

The first thing to be done was, to bring back the equinox to its proper place in March; in order to do this, he *put the clock forward*; he made the year then passing go through two more months than usual,—because the festivals then came two months too soon. The year of fourteen months was called the year of confusion. But beside restoring the equinox to its place, it was necessary to provide for the extra six hours, and as these hours amounted to a day in every four years, he inserted a day in every fourth year, making three hundred and sixty-six, the same which we now call a leap year. This was done when Cæsar was appointed Dictator and sovereign Pontiff, about forty-five years before the coming of our Lord. This is substantially the same with the calendar now in use. It made the average length of the years three hundred and sixty-five days and a quarter, instead of three hundred and sixty-five days as they were before. The extra day was added in February, as it is now. He called it the bissextile; we call it the leap year. The reason why it is so called is this. Because it leaps that year a day more than in a common year.

But with all the pains bestowed at that time upon the calendar, it was not quite correct. Before the time of Cæsar, the year had been too short; he lengthened it by adding six hours; but this was leaning on the other side, and making it a little too long; for the true year wants eleven minutes and ten seconds of three hundred and sixty-five days and six hours. This, to be sure, is not much, and the error would occasion no inconvenience for many years. It amounted only to a day in one hundred and thirty years, and the

calendar of Cæsar was in use more than fifteen hundred years before it was even detected. At length, in the time of Gregory XIII. a Pope of the sixteenth century, it was ascertained by the festivals of the church, that there was some error in the computation of time. On looking into the subject it was found, that whereas the calendar placed the vernal equinox on the 21st of March, it actually took place on the 10th, so that the seasons and festivals had gone ten days from the place which the calendar assigned them. The difficulty experienced by the church was this:—Easter was to be celebrated on the first full moon after the Spring equinox; the calendar placed the equinox on the 21st of March; it really took place on the 10th. Now, suppose the moon was full on the 20th, what day should they observe?—The 20th was before the equinox by the calendar, and yet after it in reality; if they went by the calendar they must wait for the next full moon; and yet this, on the 20th, being after the equinox, was the real anniversary of the Passover and of Easter. This was a serious thing to a church, which attached so much importance to its anniversaries and celebrations.

But something must be done. And, whereas on former occasions they had been obliged to add some days to make out the year, or, as we should say, *to put the clock forward*, now they were obliged to put it back; that is, they were obliged to strike out some days to bring back the equinox to the 21st of March, where it belonged. The Pope, accordingly, gave orders that ten days should be struck out in October, 1582; that the next day after the 4th, should be not the 5th, but the 15th,—a change which was immediately made in all Roman Catholic countries, though not without sore misgivings on the part of some of them, at seeing the head of the church cutting off so many days from the term of their natural lives! In Protestant countries, the new style, as it was called, was not readily adopted; it seemed like a simple and necessary reform; still, they thought that since it proceeded from the Catholics, it was a suspicious movement, and the less they had to do with it the better; they accordingly stood out against it in rejoicing ig-

norance, and with so much perseverance, that it was not till the middle of the last century, that Protestant countries generally adopted the Gregorian calendar.

In England and America, of course, the new style was not adopted till 1752. In Russia, and other countries where the Greek church prevails, the new style was not adopted till 1830,—only five years ago. Dr. Johnson gives an account of the sensation produced by the Act of Parliament for effecting the change. The young people were all delighted at the thought of killing so much time as eleven days, for it was necessary to strike out one more than in the century before; they also thought it would be a beautiful thing to have a year which public authority ordained should be a year of confusion. But older people did not like the idea of having a year with such an ominous name: moreover, they did not see what right Parliament had to strike out eleven days, as if Providence could not regulate that matter without their helping hand. The greatest outcry was made by certain ancient women, who said that their lives were full short enough without having eleven days struck off; and that to strike out a Sabbath from the year seemed to them the most unrighteous thing that ever was done in a Christian country!

The Pope, or rather the men of science whom, like Cæsar, he relied on in the whole movement, not only restored the seasons to their place but provided against a recurrence of the difficulty. The method was ingenious and effectual. The excess was a day in one hundred and thirty years. He therefore ordained that in three centuries out of four the last year should be a common year and not a leap year. Thus, 1600 was a leap year, having three hundred and sixty-six days; but 1700, 1800, and 1900 are common years, having but three hundred and sixty-five. This arrangement disposes of one day in about one hundred and thirty years, and brings the calendar nearly to perfection. We say nearly, for though there is a slight variation, it will only amount to a day in three thousand years, and that need not give us much concern; it can be attended to as well in the year 4835. According to the Gregorian or new style, the year begins on the 1st of January.

This was the time fixed by Cæsar for new-year's-day, because it is the time when the earth is nearest to the sun. But it was not generally regarded. Some have commenced the year on the 25th of December, the supposed anniversary of our Saviour's birth; others have commenced it on the 25th of March, and this was the time established by law in the reign of Henry VIII. and generally observed afterwards as New-year's-day, till the change of style in 1752. In the dates of events in history there is some perplexity unless we remember this fact; thus, we read of a President of Harvard College, that he presided at commencement in July, and died in January of the same year; a thing which would not now be easily done. But then, when the old style was in use, January was one of the last months of the old year, instead of being, as it is now, the first month of the new.

But we must not dismiss the subject till we have said something of the still larger divisions of time, called epochs or eras, of which the Christian era, which computes the years from the birth of our Lord, is one. This is the only one with which we have much concern; but in speaking of this, we are obliged to say a few words of the cycles or circles of years, which were in use before the years were reckoned from our Saviour's birth.

The first was the solar cycle, and it was formed in this way. Suppose the sun entered the sign Aquarius in January, on Wednesday the 21st, at one o'clock in the day. It will not again enter the same sign on the same day of the month, the same day of the week, and at the same hour of the day, in less than twenty-eight years; twenty-eight years therefore was called the cycle or circle, through which the sun must pass before he comes back to the place whence he started. In using this they said that such a year was the first, second, third, of the solar cycle: and so on to the twenty-eighth when they began again. There was also a lunar cycle which was thus formed. Suppose that the moon should be at the full on Wednesday, the 28th of January, at one o'clock in the day. It would not be full again on the same day of the month, the same day of the week, and at the same hour of the



day, under nineteen years; this, therefore, was called the lunar cycle, which brings back the moon to the place whence she started. This was called the golden number because it was found so valuable in ancient times for regulating festivals which depended on the moon. There was another smaller cycle, called the Roman Indiction—a period of fifteen years, which was in use only to determine the time for paying certain periodical taxes.

But these cycles were so short as to be inconvenient; in order to get a larger period, which might save the trouble of counting the years over and over again, these cycles were multiplied together, and the product was a cycle of 7980 years, which was called the Julian period. This is assumed to have had its commencement before the creation of the world, since there has been no time since, when the three cycles could have been begun together.

There was no attempt made to reckon the years from the time of our Saviour's birth, till the year 527, when Dionysius Exiguus, a Roman abbot, suggested that this reverence ought to be paid to the Saviour of the world. He therefore began so to date the years, and assumed that the first year of the Christian era was the 4714th of the Julian period. There is no historical record, by which the nativity can be precisely ascertained; he therefore decided what year it was by such indications as he could gather from comparing the sacred history with that of profane historians. But those were times in which much less was known concerning these points than in the present age; and a mistake was then made in fixing the time of our Saviour's birth, which has never since been corrected.

The manner in which this mistake was brought to light is a fine illustration of the advantages of science. Who would suppose that astronomy could have pointed out an error in chronology? and yet so it was. Dionysius fixed the 1st year of Christ in the 4714th of the Julian period. But Josephus mentions that during Herod's last illness there was a remarkable eclipse of the moon. On consulting astronomical tables, we are enabled to ascertain the date of that eclipse to the day and hour; we find that it took place in the 4710th

year of the Julian period, on the 13th of March, three hours past midnight at Jerusalem. Now we know that our Saviour was born before Herod died; so that he must have been born at least four years earlier than that which was fixed upon as the first of the Christian era. He must have been born some time before the death of Herod, since his parents took him into Egypt to save him from that tyrant's malice, and kept him there till Herod died. So that astronomy makes it perfectly clear that our Saviour was born at least four, possibly five years earlier than the time assigned by the nativity; and if the Christian era had been correctly determined, the present year would be 1840, or 41, possibly 42. The reason why the mistake, though universally admitted, never has been corrected, is, that we cannot fix the precise year, in the first place; and in the second, the error has prevailed for 1200 years through the dates of all histories, so that much confusion would be made in chronology without any correspondent gain.

How perplexing this whole subject sometimes is, appears from a controversy which raged at the beginning of this century, and has lately been revived in the New-York papers. The great question was, did the year 1800 belong to the 18th or 19th century? Many intelligent men maintained that it belonged to the 19th; and this shows how easily men are bewildered in such speculations. If any one had come to pay them 1800 dollars in parcels of a hundred each, we strongly suspect that they would have claimed the hundredth of the eighteenth parcel as well as the hundredth of all the rest: why not say that ninety-nine years made the first century as well as that 1799 years made eighteen centuries? the ninety-ninth year of a century is not the last; the hundredth is the last.



## BIOGRAPHICAL NOTICES BY JARED SPARKS.

JAMES FOSTER.

AMONG the most prominent of those, who have risen from obscurity to a commanding eminence in life, by the force of their own talents and virtues, is

to be numbered JAMES FOSTER. As a preacher he stands first on the list of his cotemporaries, and as a writer of a strong intellect, clear and sound judgment, wide views, generous sentiments, and of close reasoning powers, few are his superiors. He was born on the 16th of September, 1697, at Exeter, where his father followed the trade of a fuller. When five years old, he was put to the free school in his native city. From this school, he was removed in due time to the academy of the Reverend Joseph Hallet, senior, who kindly instructed him without charge, and under whose superintendence his studies were finished.

He was early destined for the ministry among the Dissenters, and his rapid acquisitions at school afforded a bright and encouraging promise of his success and usefulness. At the age of twenty he began to preach. In his academical exercises, he had already been distinguished for a style of writing clear and vigorous, and for an attractive elocution, and his first attempts in the pulpit were such as to fulfil the high expectations of his friends. But unfortunately an event happened just at that period, which clouded his prospects. A rumour was abroad, that the Rev. James Peirce of Exeter, Mr. Hallet, and other friends of Mr. Foster, among the clergymen of that vicinity, were verging towards Arianism. The alarm soon spread through that region, and the clergy of high orthodox sentiments determined to show their zeal for what they deemed the true faith, by a course of measures not the most likely to promote peace, or to convince the supposed heretics of their errors.

The ecclesiastical Assembly, whose jurisdiction extended over the ministers of Exeter, resolved at a meeting held in January, 1718, to send a deputation to them, and request them to preach in "defence of the eternity of Christ." This, it was supposed, would be a sufficient test of their orthodoxy. But, whether Arians or not, they all confessed their belief in this doctrine, and their readiness to preach in its defence, taking care to have it clearly understood, however, that they did not mean by this to acknowledge a belief in the equality of the Son with the Father, or of the union of three distinct and equal persons in one

God. It was to be supposed, that, although they agreed to the decision of the Assembly, their acquiescence on these terms would produce little satisfaction.

There is a remarkable passage in Mr. Peirce's sermon on this occasion. In claiming the right for himself, and all Christians, to yield supreme obedience to conscience in the concerns of religion, he observes: "This liberty let others tamely give up as they please, I do, and will insist on it for myself, as a reasonable creature, a Christian, a Protestant, and a Dissenter. As I pretend not to impose on others, so nor will I be imposed on by others. No king, no parliament, no church, no council, no synod, no minister or body of ministers, shall be acknowledged by me to have any power or rightful authority over me. They may deprive me of my civil liberty, of my estate, or of my life; but *this* liberty, by the grace of God, they never shall deprive me of, to think and speak of the matters of God and of religion, only in that manner in which I apprehend they are spoken of in the Holy Scriptures by God himself. Tell me not what Athanasius or Arius, what the council of Nice or Remeni have said, but what Christ, and Peter, and Paul, James, and John have said. I call no man master upon earth." After exhorting his hearers to cultivate kindness and Christian charity, and a benevolent spirit towards each other, and towards all persons, he adds, "This has been my course, and in the integrity of my heart I recommend it to you. And now, whether you will hear, or whether you will forbear, I take God, and now also I take your own consciences to record, that I have honestly and faithfully delivered my whole soul." These bold sentiments, and this still bolder manner of expressing them, were in advance of the times. The Assembly, at their next meeting, took up the affair with great warmth. Mr. Peirce and his party were loaded with reproaches, and forty-five ministers signed a formal declaration, the purport of which was, that they would not sanction the preaching or ministry of any person, who did not profess a belief in the Trinity; in other words, every such person was cast out of the fold. Twenty clergymen entered a protest against these proceedings. A warm controversy followed, which continued many

years, and engaged several able pens, on the subjects of the Trinity, Arianism, and the liberty of Christians.

These were the auspices under which Mr. Foster entered the pastoral office. He did not conceal his partiality for the sentiments of his instructor, Mr. Hallet, and of his early friend and adviser, Mr. Peirce. As an eloquent, earnest, and engaging preacher, he was received with marked approbation; but these could not conquer the inveteracy of prejudice, nor wipe out the odium of heresy. He was first employed in a small parish at Milbourn, Somersetshire, but as his religious sentiments did not accord with those of his hearers generally, he resigned his charge over them, and took up his residence with the Rev. Nicholas Billingsley at Ashwick. In the neighbourhood of this place, he preached to two small and plain congregations; from both of which, he did not receive more than fifteen pounds a-year. These were discouraging prospects for a young divine of talents, possessing some of the rarest qualifications for a preacher; but Foster submitted to his lot with cheerfulness, and was assiduous in the discharge of every duty. It was at this time, that he wrote his celebrated "Essay on Fundamentals," a performance in itself of very high merit, and which, as coming from a young man of twenty-two, may justly be considered an extraordinary evidence of early maturity of intellect and judgment. In connexion with this Essay, he also published a sermon on the Resurrection of Christ.

His religious views were very distinctly expressed in these publications, and they raised against him the clamours of the high orthodox party. We find him soon after settled at Trowbridge, where he preached to a congregation, consisting usually of no more than twenty or thirty persons. Notwithstanding the people of his charge were Presbyterians, he was himself inclined to the Baptist persuasion, having been convinced by reading Dr. Gale, that immersion was the true and scriptural mode of baptism. He was baptised after this manner in London; but these differences of opinion did not interrupt the harmony between him and the people to whom he ministered. The scanty support, however, which they were enabled to afford



him, was not sufficient for his maintenance, and for a time he had serious thoughts of leaving the ministry, and betaking himself to the trade of a glover.

But Providence designed him for higher purposes, and a brighter day succeeded a morning of clouds and disaster. He found a good friend in Mr. Robert Houlton, who received him into his house, and treated him with much respect and kindness. A change in his condition was soon to take place, which would raise him above the perils of want and the contingency of circumstances. In the year 1724, he was chosen colleague pastor with the Rev. Joseph Burroughs, at Barbican, London, and successor to Dr. Gale. Here was scope for his powers, and a sphere of usefulness adequate to his highest exertions. His fame as a preacher soon went abroad, and he constantly drew around him a numerous audience, collected from Christians of all denominations. Four years after his settlement at Barbican, he instituted a Sunday evening lecture at the Old Jewry, which he regularly kept up, during the winter season, and which was uniformly attended by a crowded auditory. Speaking of this lecture, Dr. Fleming observes, that Mr. Foster continued it "for more than twenty years, maintaining the reputation of it throughout, even till his bodily weakness obliged him to quit that service; and he showed beyond all debate, that his popularity did exceed any thing yet known among the Protestant Dissenters. Here was a confluence of persons of every rank, station, and quality; wits, free-thinkers, numbers of clergy, who, whilst they gratified their curiosity, had their prepossessions shaken, and their prejudices loosened. The flowers of oratory grew here upon the plant of divine truth, from which his audience might gather fruit of the highest mental taste and moral complexion."\*

(To be Continued.)

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## MONTHLY RECORD.

JUNE 1, 1836.

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*Testimonial to the Rev. Dr. Armstrong of Dublin.*—  
In the month of July last, the Synod of Munster, the

\* See a Sermon preached on Occasion of the Death of the late Rev. James Foster, D. D. by Caleb Fleming, p. 51.

Presbytery of Antrim, and the Remonstrant Synod of Ulster, held a Conjoint Meeting in Dublin. On that occasion, a letter was read from "The Venerable Company of Pastors," at Geneva, requesting the several Bodies to appoint Deputies to attend the approaching Tri-centenary Jubilee of the Reformation, in that city. Dr. Armstrong, and several lay gentlemen, kindly consented, at their own cost, to discharge the arduous duties of representatives to the great and *truly* Protestant Convocation; and, in testimony of approbation and gratitude, a Tea Service of Plate was lately presented to the learned Head of the Deputation. The principal article bears the following inscription:—

"TO JAMES ARMSTRONG, D. D. from a few friends in and near Belfast, in testimony of the ability and dignity with which he represented the non-subscribing Presbyterians of Ireland, at the Tri-centenary Jubilee of the Reformation at Geneva, A. D. 1835."

The Subscribers appointed Dr. Montgomery to transmit their testimonial; and on that occasion the following correspondence took place:—

*"Belfast, 25th, Feb. 1836.*

"REV. AND DEAR SIR,—Some friends in Belfast and its vicinity request you to accept the accompanying Tea Service of Plate, in testimony of their cordial approbation of the dignified, efficient, and truly Christian manner in which you represented the non-subscribing Presbyterians of your native land, at the Tri-centenary Jubilee of the Reformation, celebrated in the city of Geneva, on the 23d day of August, 1835.

"Honoured, as their agent, in the transmission of this inadequate proof of their regard and esteem, I should badly discharge the gratifying duties allotted to me, did I not briefly advert to a few of those considerations which pointed you out as their most appropriate representative, in the noble convocation of enlightened Christians, assembled to commemorate the early triumph of the glorious principles of Religious Liberty, on the Continent of Europe.

"Descended from honourable ancestors, and educated under favouring auspices, you were early appointed to the ministerial office, in one of the most prominent and important stations in the Presbyterian Church.

For nearly thirty years, you have performed the arduous duties of that station, in a manner above all praise—uniting enlightened zeal with Christian moderation, unshrinking firmness in the assertion of truth with unfeigned charity towards those who may be in error, energy of mind with apostolic simplicity of deportment, and devout seriousness of spirit with the overflowing cheerfulness of a kindly heart. Thus have you become not merely the minister of a congregation, but also, the real pastor and valued friend of all your people; whilst your reputation as a scholar, the excellence of your character, the amenity of your manners, the peculiar instructiveness of your conversation, and the fidelity of your ministerial labours, have reflected honour upon the Christian denominations with which you are associated.

“During those eventful years, in which the Remonstrant Presbyterians of Ulster were forced to struggle for the maintenance of their Christian rights, in the face of numbers, prejudice, misrepresentation, violated laws, actual persecutions, and repeated attempts to trench even upon their social privileges, they ever found in you, a zealous, active, and disinterested friend; and I rejoice to acknowledge, that, under Divine Providence, they owe much of their present stability and peace, to your judicious counsels, unwearied exertions, and generous sympathies.

“That you may long live to be a blessing to your family, the ornament of your church, the strenuous defender of truth and holiness, and, in conjunction with your able and estimable colleague, the faithful guide of your enlightened people, is the heartfelt prayer of,

“Dear Sir, your much obliged and sincere friend,  
“H. MONTGOMERY.”

“The Rev. James Armstrong, D. D. Dublin.”

“*Dublin, Feb. 29, 1836.*”

“MY DEAR SIR,—I request you will have the kindness to convey to my friends in Belfast, and its vicinity, my warm acknowledgments for the very gratifying token of their approbation, which your letter has announced and accompanied.

“I should be destitute of feeling, if I were not most sensibly touched by this expression of regard, from a

place endeared to me by so many early and tender recollections; where the principles of Christian liberty, tolerance, and good-will, which were my parental inheritance, were rivetted and matured in my mind, by the precepts and example of the liberal, pious, and upright men, with whom I had the honour and advantage of being associated.

“ You do me no more than justice in supposing, that it has been my constant aim, in the discharge of my pastoral duties, that my manner of life may correspond with my early training. And, though I must disclaim the high eulogium, which your partial friendship has passed upon me, I am yet most grateful to the Giver of all good, that my humble exertions, in conjunction with those of my excellent colleagues, have, through the Divine blessing, been instrumental in sustaining, through successive generations, the ancient and characteristic principles of the liberal and enlightened congregation in which I have the happiness to be a minister.

It was a matter of importance to all our churches, at the present conjuncture, when our religious views are so much misunderstood, or misrepresented, that the noble confession made by the non-subscribing Presbyterians of Ireland, should be widely known to our fellow-labourers in other lands. For effecting this object, an auspicious occasion was furnished by the fraternal invitation of the Church of Geneva, to attend their tri-centenary celebration of the Reformation. In selecting me as their delegate, my brethren conferred upon me the highest honour, as well as the most gratifying proof of their confidence and esteem; and, in accepting the office, I felt deeply its responsibility and importance. My duty, however, though weighty, was not difficult. I had only to express my cordial concurrence in the universal feeling. In that numerous assemblage of deputies, from almost all the Reformed Churches of Christendom, I found the multitude of those who believed to be of one heart and one soul, in the zealous support of the very principles which form the bond of our union, in my native land; all of them asserting the sufficiency of the Holy Scriptures—all of them vindicating the indefeasible right of every Christian to read and judge for himself—all of

them rejecting the authority of uninspired men, and all of them exhibiting the practice of universal good will, as the indispensable evidence of attachment to the uncorrupted religion of the Redeemer.

“Your allusion to the profound interest I have felt and manifested in the affairs of the Remonstrant Synod of Ulster, affords me great and unfeigned satisfaction. My brethren of that body cannot, indeed, over-rate the warm feeling with which I identified myself with them in their noble and generous struggles to preserve their religious independence. To this I was prompted, not only by my own private sympathies, but by the example of those, my eminent predecessors in the ministry, who, more than a century ago, strenuously aided and supported our brethren, the Presbytery of Antrim, in a similar conflict against intolerance and unscriptural domination. If, as you kindly intimate, any exertions of mine have been serviceable to the Remonstrant Synod, I shall consider it as one of the proudest and most honourable distinctions of my life.

“I beg you will pardon the egotism into which I feel I have been led in the course of this letter; and accept my grateful thanks for the cordial and fraternal manner in which you have communicated to me the kindness of my friends in Belfast.—I am, my dear Sir, with true affection and esteem, your faithful friend and brother,

“JAMES ARMSTRONG.”

“Rev. Dr. Montgomery, Belfast.”

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*Testimonial to the Rev. Fletcher Blakely of Moneyrea.*  
—On Wednesday, April 27, William Boyd, of Fort Breda, Esq. J. P., accompanied by Messrs. James Thomson Tennent, James Andrews, Jun., John Hodgson, Dr. Burden, and Dr. Montgomery, of Belfast, waited on the Rev. F. Blakely, at his Meeting-house, Moneyrea, on behalf of a number of friends, for the purpose of presenting him with a handsome silver Tea Service, and a Purse, as a testimony of their high regard for the ability and zeal he has long evinced in vindication of Unitarian Christianity, and the cause of civil and religious freedom. The Service of Plate appeared both elegant and chaste, and was executed partly by Mr. Robert Neill, and partly by the Messrs. Gray of Belfast: it bore the following inscription:—



“Presented with several other articles of Plate, and a Purse of Two Hundred Guineas, to the Rev. FLETCHER BLAKELY, A.M. by many friends of civil and religious liberty, in Dublin, Belfast, and various parts of Ulster, as a tribute of respect for his character, and a token of their cordial approbation of his persevering, eloquent, and successful advocacy of the rights of conscience and human freedom. A. D. 1836.”

Mr. Boyd, before proceeding to discharge the more official duty of his situation, addressed the meeting, which was both numerous and respectable, at considerable length; and pronounced an eloquent encomium on Mr. Blakely's consistency, and moral worth, and fearless avowal of his opinions, in times much more trying than the present; and concluded, by reading the following Address:—

“REV. AND DEAR SIR,—We have been deputed by a number of Unitarian Christians, in Dublin, Belfast, and elsewhere, to request your acceptance of the accompanying Service of Plate, as a small, but sincere testimonial of their personal esteem. They, at the same time, desire thus to testify their gratitude for your eminent services, in promulgating the pure and blessed doctrines of evangelical religion,—of which, from the commencement of your ministry, you have been the able, honest, and uncompromising advocate.

“We have also been commissioned, by a number of friends of various denominations, and residing in different parts of the North of Ireland, to request your acceptance of a Purse containing two hundred guineas, as a mark of their cordial sympathy with your zealous and persevering exertions in support of the great cause of civil and religious liberty, during the entire course of your public life. From its very commencement your labours were incessant, in season and out of season.

“Whenever your presence was required to promote the interests of Christian freedom and human improvement, by your advocacy, talents, energy, and character, you always stood conspicuous, even in the worst of times. You spared neither toil nor expense in the good cause, and your services have eminently contributed to place it on the firm basis whereon it now happily rests.

“Aware that, in this struggle, you have been called upon to make many and large sacrifices, your friends have judged it not unsuitable to present their tribute of esteem and affection in the form in which it is now tendered. They know, indeed, that your actual expenditure must still leave them largely in your debt; but, we are fully assured, that you will look not to the intrinsic value of the gift, so much as to the feelings by which it is prompted. We cannot avoid expressing the pleasure which we derive from considering, that the members of your own Congregation, who best know the manner in which you have discharged your pastoral functions, and the relative duties of life, and who are acquainted with the success which has attended your ministry, anticipated us in presenting, on a late occasion, a *Congregational Tribute* of attachment and regard. They have thereby testified, that your exertions in a wider and more conspicuous field, have not been allowed to interfere with the fulfilment of your important, but more private obligations, as a Gospel Minister, and an honest man.

“We rejoice to know, that the purity of your motives, the integrity of your character and conduct, and the generous sentiments of your heart, have uniformly been acknowledged, even by those who were most opposed to you on public and theological grounds.

“Permit us, Rev. and dear Sir, in conclusion, to congratulate you on the state and prospects of that sacred cause, to the promotion of which you have devoted yourself, as evinced by the suspension of much of the clamour and invective to which it was, at one period, incessantly exposed; by the important accessions which the ranks of its avowed friends are, from time to time, receiving; and by the zeal, unity, and co-operation which so happily exist among its supporters. May you long live to witness its farther extension, and to aid, by your talents and exertions, in promoting its success.—(Signed on behalf of the Subscribers,)

“To the Rev. FLETCHER BLAKELY.”

“W. BOYD.”

#### MR. BLAKELY'S REPLY.

“SIR,—I cannot find language to express the feelings which at this moment animate my heart, or re-

turn adequate thanks for the handsome and valuable gifts which have been now conferred upon me. Some individuals might be found, who would more highly value the gifts themselves, but none, I persuade myself, could appreciate more sincerely the motives of the numerous and respectable givers.

“To my Unitarian friends of Dublin, Belfast, and other parts of this country, I return my best acknowledgments; and I beg to assure them, that I required not their rich and beautiful present, either as a reward for my past services, in labouring to promote the cause of evangelical religion, or as a stimulus to my future exertions. Within my own breast I have a reward, far beyond what the world can either give or take away; but, at the same time, it would be inconsistent with human nature, and little in accordance with my own disposition and principles, did I not feel truly grateful, and in the highest degree gratified, by receiving from so many of my honourable and worthy fellow-countrymen, this public recognition of those exertions which proceeded from my own deep and approving sense of duty. Although I have endeavoured to make religious principles the subject of my most serious and anxious consideration, and whilst I believe Unitarianism to be the doctrine of divine truth, yet it has ever been my constant study to exercise charity and candour towards those who conscientiously entertain other views on theological questions.

“For the period of twenty-five years, I have, uncaring consequences, ranked myself among the advocates of civil and religious freedom; and, in now expressing to them my warmest thanks for their munificent donation, it gives me sincere pleasure to witness the gradual and cheering progress of those great and sacred principles; nor shall my exertions ever cease, whilst any of my fellow-creatures are liable to be bartered for unhallowed gold, or disqualified for situations of honour or emolument, on account of their faithful adherence to the dictates of conscience.

“You have kindly adverted to the Congregational Tribute which I lately received from my own people; and I gladly embrace the present opportunity of expressing the sense which I entertain of their uniform

kindness, and of returning for their recent valuable gifts my heartfelt acknowledgments. It has been my constant study, amid continued exertions and sacrifices of various kinds, to advance their temporal and spiritual interests, and to declare unto them the truth as it is in Jesus; nor have I laboured in vain. Numerous, united, and firm, they will, without exception, rejoice with me in the gratifying scenes of this day; and look upon the kindness manifested towards their pastor, as honour conferred upon themselves.

"To you, Mr. Chairman, and Gentlemen of the Deputation, I tender my sincere regards, and I cordially thank you for coming to join in this expression of attachment to an humble individual, who shall ever be proud of numbering you among his friends.

"FLETCHER BLAKELY."

After Mr. Blakely had finished his reply, Dr. Stewart, on behalf of the Congregation, returned thanks, in a very suitable manner, to the deputation. Dr. Montgomery concluded the business of the day, in a long and eloquent address, in which he mentioned the cordial way in which the friends of Mr. Blakely had contributed to the Testimonials which the worthy Chairman had presented.

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*Ministry for the Poor.*—We rejoice that our friends at Liverpool have resolved to establish a ministry for the poor, in that increasing and influential town. Nobly have they begun the benevolent and holy work; may God's blessing crown their efforts with success. A Meeting was held at Renshaw-Street Chapel, for the purpose of forming the Society, April 1; WILLIAM RATHBONE, Esq. in the chair. Many admirable addresses, breathing the spirit of Christ, were delivered. We gladly present the following outlines to our readers, for which we are indebted to a valued correspondent and friend.—The Rev. J. H. THOM, in moving the first resolution, "That Christianity, in declaring the equal relation of all men to the Universal Parent, imposes an obligation on its professors, by extending its influences to the most destitute, to equalise, as far as may be, the moral condition of all his children,"—supported it in a speech of great beauty. He made some touching observations on the fatherly character of God, his benignant relationship to all his intelligent creatures, and thence proceeded to develope the principle

of their moral equality. He contrasted in a strain of solemn pathos, of which nothing can give a correct idea but his own language, the *actual* state of the poor, with the results which might reasonably be expected from this great principle. He drew an affecting picture of their moral, social, and domestic privations; and as he painted their wretchedness, he unfolded the remedy. He proceeded in a course of cogent argument, founded on the wisdom of Providence and the constitution of human nature, to show the practicability of the mission, and the moral obligation on all to advance it. And having eloquently explained the general position, he left the details to the subsequent speakers. The writer of this imperfect sketch from memory, will never forget the impressions which that speech left on his mind. They are among those things he would desire to remember, and feel sanctified in recalling. The tone of moral sentiment raised to the sublimity of the purpose, the views comprehensive as the interests advocated, and the strength of affection in the speaker,—made the listener feel himself under the spell of an eloquent spirit; and yet it was neither the eloquence of mere fancy or passion, it was that which lives in the depths of a religious nature—it was the eloquence of conviction and of faith.

Mr. HENRY BOOTH, in moving the second resolution, "That the existence in Liverpool of not fewer than 60,000 individuals, who pass from childhood to age without any efficient means of a religious culture, ought to excite the deepest sympathy on their behalf, and lead to active exertions for the improvement of their moral and social condition,"—made some admirable and pointed observations on the value of generous regards for our fellow-men. The Duke of Newcastle, he remarked, had once asserted, "that a man might do what he pleased with his own;" but this was an unworthy and ungenerous maxim, as well in religion as politics. He enlarged on the improvement which society was gradually undergoing; the worst cases were hopeful, and none could be too low for a trial.

RICHARD V. YATES, Esq. on moving, "That though the existing Places of Worship, would not accommodate one-half of the entire population, they are yet more than sufficient for the worshipping portion of the population; a fact which proves, that it is vain to rely for the amelioration of the most degraded part of the community on their spontaneous religious desires,"—said, Those who best know to how fearful a height crime has arisen in this town, will be most ready to join in this opinion. In order to form a judgment as to the extent of depravity, and also the possibility of doing something to check its career, I lately went with some of the new Police, into many of the haunts of vice, especially near the Theatre.



We entered into those Saloons in which vice rears her gigantic and unblushing front. There we saw abandoned persons of both sexes, sitting by fifties and by hundreds, in long rows at tables, sometimes listening to singing, always drinking; they presented a strange medley—sailors, mechanics, boxers, some persons in the dress of gentlemen, some (we were informed) clerks in counting-houses. There was but little merriment among them, little appearance even of sensual enjoyment, but stupid intoxication and brutal insensibility. We went to other places, where entire ranges of houses had been erected for the express purpose of serving as the habitations of crime. We went through obscure streets and dark alleys to the most degraded retreats of guilt, and mounting with difficulty up broken stairs, half-falling with age, saw the dingy dens, more like those of wild beasts than of human beings, where, after the midnight hour, miserable females are huddled together, in rags and wretchedness. The aspect of vice was disgusting, its extent dreadful.

But shall we on that account despair? Shall we not be thereby incited to greater exertions, to resist the evil, however fearful? We will go forth armed with a power, which can do much; the power of virtue, of religion, of love; a power which, as Dr. Channing says, "has crushed the sternest despotism, has knocked off the fetters of slavery, and will, we trust, break the stronger chains of vice." Confident in this, let us not shrink from the combat. It would not indeed be prudent, it would be vain, to enter into the strongholds of vice which I first described, where she reigns triumphant, and where remorse seldom finds an entrance. But in the more obscure retreats of guilt, where misery dwells in its most hideous form, when disease is preying upon the body, and the sense of enjoyment is lost in keen pangs, then the small voice of conscience will often whisper, "I was once innocent, I was once happy." Then may enter the missionary of peace and love, and raise the feeble, the drooping mind; may speak of pardon for penitence, and inspire the hope that all is not lost. He may lead the repentant sinner to those Institutions in our town, where what is past will be forgotten, and a door be opened to future respectability and usefulness in this life. But, at all events, he may hold out to sincere contrition, the prospect of forgiveness and peace in another state of existence.

Sometimes, perhaps, our Missionary might venture into scenes of vice and wretchedness, such as I have now mentioned. But in general, his labours will be employed in awakening to a sense of religion, these who are rather immersed in darkness, than sunk in gross vice. On these he will pour the cheering light of the Gospel; in those he will

stir up the hopes of immortal happiness, a happiness by them little thought of, whilst their minds are occupied by the low cares of life, or left an uncultivated and barren desert. A vast field is open before us; let the reaper go forth, not despairingly, but in the joyful hope of gathering in a plentiful harvest.

The Rev. HENRY GILES having read the resolution, "That though the causes of this condition of society are not entirely within the reach of private remedy, an important moral influence might be exerted by a distinct Ministry for the Poor, which would carry the spirit of Christianity to the homes of the neglected," proceeded as follows:—

Such, sir, is the melancholy epithet applied to the class of persons to which this resolution refers. If the term be rightly applied, the moral wretchedness of one part of society becomes a solemn imputation on the moral feeling of the other. It is too much to be feared, that for such an imputation there is a just foundation. We have *neglected* our brethren, and failed to evince toward them that exalted interest which should bind all human hearts together. We meet them ever on the arena of toil and danger, where our safety, our gain, or our luxuries require them; but in our hearts their moral desolation has found no sanctuary. The chariot of civilization may have gone forward, but *they* have been rather chained to its yoke, than the participators of its triumph. We have *used*, but not blessed them.

The fact then is undeniable, that such has been the case in relation to us and our humbler brethren. Their forms are indeed around us, but their hearts, their homes are far from us. The blank of moral sympathy has planted a deeper chasm of separation than oceans; and practically, they have lived as far out of the range of our affectionate communion, as inhabitants in a village of interior Africa. Unseen to most of us, they live, sicken, and expire; to most of us, the currents of their existence flow onward as secretly as the desert-stream, that arises and dies on the withered solitude.

With others, we have a part of deep responsibility; and the resolution proposes a means, as far as our power goes, of discharging it. We are called on to look into these unsunned and unseen homes. And we are called on to evince our interest in their inmates, by sending, in a distinct and suitable ministry, the message and the spirit of Christianity.

And what are in these homes? Human, immortal beings, with senses, affections, passions—with a nature neglected though it be, essentially as perfect as that of the highest and the proudest; intellects made for heaven, stunted, crushed, and brutalised—hearts embued with the seed of every gentle and tender affection, unawakened or depraved; passions,

except where abject misery has broken the spirit, untamed, undignified, and unchecked. There are buried worlds of thought and feeling in walking machines of instinct and appetite; dark bosoms in dark dwellings, and both equally without a sun. *There* knowledge can but little penetrate to pour a larger being on the soul, and to open mightier worlds on the eyes of benighted understandings. *There* a purer fancy finds no entrance to divide the empire with gross desires, and to throw new charms around life, in a living throng of interests and hopes. *There* a holy religion has awakened but few of those benignant and revealed spiritualities which invest duty with dignity, and character with worth; which give existence a purpose, and futurity a reality.

What are in these homes? Vice in its every form—vice that loses none of its grossness, and has all its evil—youth without innocence, and grey hairs without glory—parents without wisdom or authority, and children without affection or obedience—parents that leave their children's youth within the grasp of ignorance, or cast it on the contaminations of the world; and children that repay the debt, by abandoning the decrepitude of their age to the consolations of pauperism, or the mercy of the poor laws.

The other domestic relations are nearly as much without a charm. Not to dwell on other vices, we are but too sadly aware, that the Moloch of intemperance has an altar in almost every such home—devours the bread of the children—chills the heart, and, still worse, blights all the purities of kindred love—mingles their voices in discord and wrath, which should have united in the incense of domestic worship—converts the husband and father into a being unnatural and cruel, and, by continual ill treatment, at last crushes in the mother and the wife all the tenderness, the sympathy, the trustfulness, and fortitude of woman's nature. It is these neglected homes that throng our prisons. It is these neglected homes that throng our twilight streets with wasted forms, of unbashful foreheads and breaking hearts, from which the face of modesty turns away, yet as much in pity as aversion, to weep over the ruin of all that is bright and beautiful in humanity. These neglected homes are as so many mines beneath the surface of society: *there* wild and destructive energies accumulate—crude ideas mingling with strong passions, palpable endurance blending with indistinct visions of amelioration, and all forming a threatening appeal to fear, if there were even no claim to affection.

Once more: what is in these homes? Poverty, dark and dreary as the world holds, but little of which the world knows. Not indeed the misery of stage effect, or of romantic heroism; not the misery in a halo of gauze and gas-light,

which luxuriates the eye of taste, and melts into sentimental tears the lover of the afflictive picturesque. No; it is simply the poverty of the poor, that hides its head in the cold dwelling, and is wretched with vulgar wants. It is sometimes, too, the poverty of shrinking decency—of heart-breaking effort—of life-struggle—of sickly youth and outworn age. I have seen the poverty of these dwellings under its various phases—from the wretchedness that was born there into its destiny, to that which had been once the competence of better days. A case or two I cannot avoid enumerating. One, was an interesting and educated young woman. She was an unknown orphan French girl; had been some time a governess, but had been obliged by ill-health some time before to resign her situation. I called on her in a bare, clean lodging. Consumption was already burning its death-gleam in her eye; its last flush was on her cheek; and the needle with which she endeavoured to earn her latest bread on earth, shivered between her worn fingers. A few mornings after, I entered her abode: her trial was ended,—the poor sufferer lay cold and pale, in the land of strangers. I have seen, on the other side, a poor ignorant being, a mere mass of sensation devoid almost of a single idea, mortify into a heap of agony—die in her loneliness and poverty, and but for religious visiting, in total neglect. Cases might be multiplied, but it is needless.

In speaking of the vices of the poor, it is but just to make mention of their goodness also. Oh! no, no; in these most neglected scenes all is not dark and unredeemed. There is even in this wilderness many a sunny nook, where gleams of heart and goodness are found quietly shining; unsinking energy of character; unquenchable cheerfulness of spirit; piety and fortitude amidst all the ills of life; the devotion of children; the self-sacrifice of parents; pure affection, burning with undiminished glow through years of labour, poverty, and sickness; sympathy remaining fresh, where there was every thing to blunt it; the sanctity which preserves the heart unsoiled in a polluting atmosphere; and the compassion that shares its mite, or weeps when it has nothing to give. The instances that live in the dark depths of wretchedness, prove what under all disadvantages are the worth and power of our nature; and yet prove by their lamentable paucity, what a waste of capabilities and energies is around us. It is proposed, then, to send the spirit of Christianity to these miserable dwellings. Blessed and godlike mission! the purest gift of Heaven to ourselves—our holiest solace here, our dearest hope for ever. What is the sun upon our mountains, or the dew upon our plains, to that mercy which shines with love immortal on our souls? It is proposed to

send the spirit of Christianity to the homes of the neglected. It is a resolution worthy of this day\*—worthy commemoration of the blessed Jesus, who, when the world seemed one neglected home, and humanity an orphan family, sealed that spirit in a torn brow and parching agonies. It is proposed to send the spirit of Christianity to the homes of the poor; and what do you not send them in that?—the spirit of peace and purity to the gross and turbulent; of consolation to the afflicted; of welcome to the outcast; of exaltation to the degraded; of tenderness to the sick; of counsel to the perplexed; and of rest to the weary spirit. And you will send with it that which is ever found in its company, support for the body, as well as light for the soul; yet your richest favour is, you send a *visitor* to the desolate, to the diseased and captive of body and of soul. You send not Christianity in the mere dead letter tract, which some cannot, and few will read. You send it living and incarnate in a human brother, a human soul to souls. You send it warm in the heart, in the gentle countenance, in the still small voice which shall ever break on their solitudes with the tenderness of friendship and the message of glad tidings. You send *in him* your collected regards to the lowly; your good wishes, your fraternity—your recognition, not of superiority and dependence between rich and poor, but of equality and heaven; and no ordination was ever more pure, or mission more holy, than that with which you invest your minister.

From the feeling that I address those who know the worth and power of the religious spirit, I have confidence in my appeal. I address you as those who are persuaded, that its want is the gloomiest of human calamities—persuaded that the objects with which it fills the mind of man, contrasted with all that earth contains, but reveal their poverty; that it brightens man's reason, and warms his heart—gives a life to the soul, and interest to the universe—is the authority of practice, and the antagonist to passion; and that compared with these things, all the visions of poetry, and all the speculations of philosophy, are but as the dreams of an infant.

I do not undervalue earthly good; but I see it as lighter than vanity in the balance of eternity. Let me feel this world reeling from beneath my feet, and with religious principle to support me, I can stand firm amid its wreck. Who does not feel the poverty of earth in the serious passages of his private history, or in the deeper foldings of his mental experience? Who does not feel it, when he stands over suffering humanity, or by the bed of death; when a shattered nature is spread before him in its ruins, or when the fixed eye of stern misery meets and appals him? And

\* Good Friday.



with what other voice than that of religion could he hope to reach that inmost spirit where the wound is placed?

In the name, then, of God, of truth, and of mercy, send, as proposed, that voice and spirit to the dwellings of the neglected; and in every home you sanctify, you plant a paradise on earth—you prepare a school for heaven.

The Rev. JAMES MARTINEAU, in supporting his resolution, "That the success which has attended the plans of Dr. Tuckerman of Boston, in the conduct of such a ministry, and the domestic missions in London and Manchester, justifies the expectation of corresponding results from the establishment in Liverpool of a similar ministry," spoke with great felicity and brilliancy. It was extraordinary, he observed, that when the bad and selfish passions of men were to be enlisted in any project, there was seldom a want of supporters, and never any scepticism about its success. He illustrated his position, by referring to the slave trade, and at the same time described that abominable traffic, with an indignant eloquence. He pointed out the error of considering the poor as forming only a *single* class, distinguished the several varieties and influences which existed amongst them, and described the appropriate remedies for their miseries and crimes. He professed his faith in humanity, with the fervour and enthusiasm of the true philanthropist. There was no rock, he said, so barren, on which a seed of goodness might not fall and germinate, and strike down roots within its depths, which would shatter the stoney mass, and send up fruitful branches with freshness and fragrance in the air of heaven. He commented on the blessings which a benignant ministry would carry to the poor, with a tenderness and beauty that this naked abstract implies, rather than describes; and affectingly did he dwell on that spirit of the Gospel, which, to use his own phrase, as a strain of melody perforates the storm.

The Rev. BLANCO WHITE moved the sixth resolution, "That the appropriate duties of the minister for the poor, shall be, to establish an intercourse with a limited number of families of the neglected poor—to put himself into close sympathy with their wants and feelings—to become to them a Christian adviser and friend—to promote the order and comfort of their homes, and the elevation of their social tastes—to bring them into a permanent connection with religious influences—and above all, to promote an effective education of the children, and to shelter them from corrupting agencies."

The Rev. DR. SHEPHERD moved the establishment of "The Liverpool Domestic Mission Society," in a speech replete with earnestness and eloquence of feeling, and with his usual point and felicity of illustration.

Dr. Shepherd's motion was seconded by WM. JEVONS, Jun. Esq. who spoke as follows:—

It is a remarkable and very pleasing feature of the present time, that it abounds more than any former period, with schemes for the improvement of the lower classes; and among these schemes, there is none perhaps more urgently called for, than that which is the subject of the present meeting. The labouring classes constitute unquestionably the great majority of our population, and, as it has been justly observed in one of those admirable sermons which gave occasion for this meeting, "it is the condition of their poor that determines the morality of a people." Estimated by this standard, it is fearful to think how low we must rate our moral condition as a people. The appalling fact which has been stated, that nearly one-half of the population of this great town, are without any apparent means of moral and religious instruction; the still more appalling facts which have been brought to light by the assiduous researches of our new Town Council—those hundreds of revolting scenes and dens of infamy, those thousands of abandoned characters that live by vice and plunder,—those painful and most appalling facts are surely enough to alarm and rouse the most supine, and urge us to bestir ourselves with all our energies, to find out, if possible, a remedy for these most lamentable evils. Where, then, is this remedy to be found? It is not single; it is various. Education has done, and still is doing much. The press is daily pouring forth its streams of knowledge. Our savings banks or district provident societies, our mechanics' institutions, are all important contributions to the good work of reformation; while our ministers of religion are still working ardently in the same cause. But there are thousands beyond the reach of most of these salutary influences—thousands who never read—thousands who never set their feet within a place of worship or a lecture-room—thousands who are utterly indifferent even about providing for their children the advantages of education. Can we not thus do something more? Is it not our duty to *bring* to such persons the instructions which they are not disposed to *seek*? Is it not our duty, to find out, if possible, the cause of their indifference to improvement, and to try if there be not some means of overcoming it? This, it is evident, can only be done by personal visits, and personal intercourse; and our object, on the present occasion, is to undertake this task in that systematic and well-considered manner, which alone can render it effectual. The means which we propose to adopt, will not, I am sure, be considered as any unwarrantable interference in the affairs of others. It might be so, did we send our missionary to expostulate with those of the more educated classes, who

choose to neglect the public means of moral and religious instruction. But when we send him only to the neglected and uninstructed poor, who are strangers as yet to the intercourse of more cultivated minds, his visits can hardly fail to be welcomed, and his counsels, urged with delicacy and judgment, will seldom be repulsed or disregarded. They will be received, on the contrary, with pleasure and thankfulness, when they bring, as they soon will do, the pleasing conviction, that there are those among the wealthier classes, who are not indifferent to the welfare of their poorer brethren. Such a counsellor, if he well understands his office, will have no lack of topics of instruction; for, besides those general topics which are common to all the ministers of religion, there are certain peculiar subjects of instruction, which none but the visitor of the poor can deal with—matters of domestic economy, matters relating to cleanliness, to health, to ventilation, to diet, and various subjects of that kind, which are hardly suitable to be introduced in the pulpit, and respecting which, instruction to be really useful must descend to particulars, and be adapted to the circumstances of individuals. I can hardly conceive a more inviting or important field of usefulness than this, and I earnestly hope, that when the example is once set, all sects will lay aside sectarian feelings, and unite with one heart and mind in the promotion of this good work. Nor let us think, my friends, that the benefit of this work will be all on one side. If the poor stand much in need of instruction from the wealthier and better educated classes, it is equally certain that the wealthier and better educated may not unfrequently derive some useful lessons from an intercourse with the poor. There are always some redeeming qualities in the character even of the most degraded class; and when we hear of the poor Irish peasantry assembling on Sunday mornings and holidays, to till the field and dig the potato-ground of the poor widow, who was incapable of performing this service for herself, who among us does not feel that he might take a lesson of benevolence even there, and find his heart the better for it? Instances of such self-sacrifice, are not, I believe, of rare occurrence among the poorer classes; and did we know each other better, the advantage, I am persuaded, would be mutual.

## THE MORAL PHILOSOPHY OF SCIENCE.—No. V.

## CHEMISTRY.

THE earth, ocean, and atmosphere, are one great laboratory;—an immense workshop, in which nature is every instant completing millions of mighty designs, and commencing and forwarding millions more; her great agent chemistry, her materials a few simple substances, and her ultimate aim the sustenance and comfort of animate beings. Such an operator cannot surely be impertinent and unreasonable, in demanding the attention of man to the processes carried on, and the effects produced. Those processes and effects cannot be noticed without pleasure, they cannot be understood without profit. There is a laudable curiosity in the human breast, which the wonderful combinations and transformations investigated and explained by chemistry, are admirably fitted to gratify. When it shows that the sparkling diamond and the piece of black charcoal are the very same substance in different states,—that sugar, wax, and oil, gum, starch, and resin, are composed of the same three constituents—carbon, hydrogen, and oxygen, in different proportions; that the most deadly poisons, brought into union with other substances, become perfectly innoxious; and that the most delicious fruits, nutritive food, and exhilarating beverage, contain a certain quantity of those principles which constitute poison, it unfolds to view arrangements and adaptations, which none but those who avert or close their mental eye can fail to observe, and none but they whose feelings are frozen, and whose emotions are dead, can fail to admire. Inquiry awakened, must question chemistry on the laws by which she performs her marvellous works; and for all who really desire to learn, her replies are ever ready.

From these replies it is found, that atoms of matter, in one simple substance, have an affinity or attraction for the atoms of another of a given power and a definite proportion, so that when atoms of two simple substances are brought together, they unite in a numerical ratio, and by their union, produce a compound altogether unlike either of the simples by which it is

formed. Thus, a metal and a gas become an earth or an alkali; two or three gases, or a gas or two, and sulphurs, phosphorus, or carbon, become an acid; an acid and an earth, or an alkali, produce a salt; and one, two, or more acids, with one or more of the earths, become a rock or a precious stone. To instance every case in which such unions take place, and such results flow from the combinations, would be to analyze the soil, and mountains, and atmosphere, and even the whole shell of the great globe itself. Limestone, chalk, and marble, are combinations of the earth called lime, and the substance termed carbonic acid—in other words, of a metal named calcium, and a gas designated oxygen—which together form this earth, or as it is chemically styled, oxide of calcium, and of the substances known by the names carbon and oxygen, which together form the acid. Gypsum is composed of lime and sulphuric acid; Derbyshire spar, of lime and the fluoric acid; and the crysolite, a very rare mineral, is a compound of soda, alumina, and fluoric acid.

To understand how these simple substances enter into such unions, and thereby produce such truly astonishing changes, it is however necessary to have on the memory and before the eye at least a few of the leading facts on which those unions and changes depend. The first of these is, that chemical affinity is that force of attraction between particles of different substances, by which they are formed into a compound; and this affinity may probably be the influence of electricity. The second is, that all earthly bodies are pervaded by electricity and caloric, or the matter of heat. The third is, that particles of the same substances have an attraction for one another, which is called the attraction of cohesion, or aggregation. And the fourth is, that all bodies are susceptible of expansion and contraction, though varying in this respect greatly in degree. Of affinity, the instances already given are a sufficient illustration. Of cohesion, examples may be found in the rushing together of two dew-drops on a leaf, two globules of mercury, or two pieces of cork swimming on water; and also in the compact of gases, liquids, and solids, as seen in the



atmosphere, the ocean, and the earth; and without which attraction, nothing, not even iron itself, could hold together. Respecting electricity, it may be observed, that all bodies which have a chemical affinity for one another, as acids and alkalies, &c. are found to be in opposite states of electricity, and a change of that state is a change of affinity; so that this agent would seem to be the affinity, and some even suppose it to be identical with vitality. And this and caloric are the instruments by which a constant evaporation, not only from the surface of the waters, but likewise from that of the land is carried on.

If it be added, that chemical changes are very generally accompanied by an apparent change of colour, as well as an alteration in the bulk and property of the substances acted upon, it will be seen how it is that upon this branch of science depend not only the medical art, but agriculture, the manufacture of all metallic and earthenware articles, dyeing, and cloth printing and bleaching, tanning, brewing and distilling, and every department of cookery. All these are so many chemical changes. The processes of vegetation, and all instances of combustion, from the burning of a rush to the bursting of a thunder-cloud, are others. And the action of the food in the stomach, the influence of the air in the lungs, and the growth, temporary renovation, and final dissolution of the body, are so many more. The same particles of matter are by these changes made to appear under the most dissimilar aspects that fancy in her most sportive mood would find power and will to portray. Successively they are gases and metals, salts and acids, earths and stones; and again they are turned to vegetables, animals, and human bodies, which anon dissolve into earth and air, and once more commence a journey that leads them a similar round. But never, while they move from form to form, and dwell in the mountain, and reside in the forest, and live in animate beings, can they enter into a single union, or aid in one combination, but such as are assigned to them by the laws of attraction and affinity. An atom of one substance cannot join with any number of atoms of another. Oxygen and nitrogen cannot unite in random quanti-

ties to produce atmospheric air, nor hydrogen and oxygen to form water; if they could, neither air nor water would remain the same for five consecutive minutes; nor for a longer period could organised beings exist. The influences which cause evaporation, cannot upraise the salt along with the water of the sea; if they could, every thing would soon be coated with a saline crust. Vegetable substances cannot, while growing, assimilate to themselves more or less than a determinate number of particles of any of the gases, metals, or other simple substances of which they are to be composed; if they could, that which is grass one week, might become mineral the next; that fruit which is delicious food to-day, might change to deadly poison to-morrow; and that which is a forest of trees this year, might be converted to a mountain of stones ere another year shall have revolved. But He who fitted up the great laboratory of nature, laid down certain principles, by which alone the countless operations should be carried on. He impressed on every atom of each simple substance, properties and characteristics, which nothing should be able to destroy or change. But he gave to the atoms of each simple substance, properties and characteristics peculiarly their own, quite unlike those which were bestowed on the atoms of any other substance, and the direct antagonists of the properties and characteristics of those which appertained to the atoms of some other substances. By this arrangement, the Supreme Chemist balanced with unerring precision, not only the masses of the different substances, but also their forces of attraction and repulsion, their affinities and antipathies, so that they should enter into numberless combinations, effect countless decompositions, and ceaselessly enter into new forms, by the most mathematically exact weight and measure. It may, possibly, nay very probably, be hereafter discovered, that, instead of fifty-one simple substances, as we are now wont to say, there are only half a score, or less, which compose all the bodies in nature; but certain it is, that then, as clearly as now, or more so, it will be seen, that every one of the compounds of chemistry is effected by the most rigidly definite proportions. If pure gold should ever be found not to be

a simple but a compound substance, it will likewise assuredly be ascertained, that only a given proportion of one of its constituents, united to a definite proportion of the other, or others, will form gold. And so of all the metals. And so of the whole globe, with its land and water, its vegetables, animals, and circumambient air. Let the madman call himself a philosopher, and affirm that all this mathematical exactness, this nice adaptation of means to the attainment of ends, this eduction of perfect order from apparent confusion, conflict, contradiction, this permanency ensured by mutation, and life by death—is mere chance—the fortuitous concussion of atoms. Let the fanatic designate himself a chosen vessel, selected from the mass by a sovereign decree to dwell in paradise, and assert that the study of science is the neglect of religion, and that philosophy is inimical to piety! Let the sensualist call himself a happy man, and denounce reading, thinking, and experimenting, as dull, joyless, and despicable! But let not such madmen, fanatics, and sensualists, turn away from his purpose the man who is seeking to know the laws of the material world better, that he may the more devoutly praise the Great Being who enacted them; but let such a student hold on his way in the path of investigation till he familiarises his mind with those agencies by which he is surrounded, governed, and preserved in being; learns thence his connexions and dependencies, and habituates himself to a spirit of gratitude and rational devotion. And to encourage and stimulate himself in this work, let the man who is desirous of maintaining his title to the character of a moral, a religious, a Christian philosopher, ever keep in view the principle on which the Deity acts in the physical world, and doubtless also in the moral world, of making antagonist powers, conflicting agencies, work together for the production of the most perfect harmony, the highest, the greatest, the most extensive good.

D. D.



## BIOGRAPHICAL NOTICES, BY JARED SPARKS.

JAMES FOSTER.

(Concluded from p. 223.)

WITH the congregation at Barbican, Mr. Foster was connected 20 years. Few particulars are recorded of him during this period. He was punctual in all his duties, and careful in the preparation for his public services, but his habits were retired and studious. In 1731 he published his defence of Christianity against Tindal, which is among the most celebrated of his works. It was applauded by all parties, and Tindal himself was accustomed to speak of it with great respect. In 1744, Mr. Foster received an invitation to take charge of the Independent Church at Pinner's Hall, which he accepted, and in this station he continued till his death. Four years after this removal, the degree of Doctor in Divinity was offered to him by the University of Aberdeen, which, it would appear, he at first declined; nor was it till he had been warmly pressed by Dr. Blackwell, Principal of the University, and Professor Fordyce, that his reluctance to receiving the intended honour was conquered. The diploma is worded in a high strain of compliment, and it has the singular merit, not the most common in instruments of this sort, of being equally flattering and true.

Mr. Foster had been settled but two or three years at Pinner's Hall, when his health began to decline; and in 1750 he was attacked with a severe disorder, which reduced him to a very feeble condition, although he continued to preach occasionally till January 1752. He then experienced a violent paralytic shock, which impaired his mind, and from which he never recovered.

He was from the beginning fully aware of the dangerous nature of his disease; but he was tranquil, and expressed an undeviating attachment to his religious faith, and an unshaken confidence in the promises of the Gospel and the mercy of God. He died on the 5th of November, 1753, at the age of fifty-six.

The works of our author are numerous, and they all inculcate Christian benevolence, honourable and just views of the Supreme Being, sincere piety, a love of truth, and the practice of goodness. In his exposi-

tion of the Christian scheme, he takes the Scriptures as his only standard, and never resigns the exercise of his own judgment, nor the sincere convictions of his conscience, to any authority, however ancient, or however supported by great names. The following paragraph, which closes his *Essay on Fundamentals*, shows the excellent spirit and purity of motive by which he was guided. "And now," he observes, "I hope I can appeal to the all-wise Searcher of hearts, for the sincerity of my intentions in publishing the foregoing *Essay*. I call him to witness, that it is my sincere aim to restrain that licentious and malignant spirit of censure and excommunication, which has prevailed so mightily of late, and to revive decaying charity, that excellent, though neglected grace, which is the distinguishing mark of the disciple of our Lord, the bond and cement of the Christian society. If I offend any, I can only say, it was far from my design, which was not to exasperate, but to edify. Let no one say, that the reason why I condemn reviling, hereticating, and anathematizing, with relation to the present dispute, is, because all the thunder and vengeance is levelled at men of my principles; for, if I know any thing of my own heart, I am disposed to censure equally every degree of intemperate heat in each of the contending parties. I always had, I bless God, ever since I began to understand or think to any purpose, large and generous principles, and there never was any thing, either in my temper or education, which might incline me to narrowness and bigotry. And I am heartily glad of the opportunity, which now offers itself, of making this public, serious profession, that I value those who are of different persuasions from me, more than those who agree with me in sentiment, if they are more serious, sober, and charitable." Such was the frank, liberal, and truly Christian tone of Foster's youthful sentiments, and all his future writings testify that this tone was not changed to the end of his days.

In the *Essay on Fundamentals*, the author aims to establish two points; first, that no doctrine can be considered a fundamental one, or, in other words, a necessary article of faith, which is not so clearly revealed, as to render it impossible that any sincere inquirer



shall fail to arrive at the knowledge of it; and, secondly, that, in addition to this clearness of revelation, a belief in the doctrine must, in the Scriptures themselves, be made an express term of happiness. These points he establishes by a series of close and conclusive arguments. It follows, that those doctrines, which have divided Christians into parties, and been the root of bitterness among them for many centuries, are not fundamental, that is, a faith in them is not absolutely essential to constitute a true Christian. He pursues the subject with immediate reference to the Trinity, and makes it appear from the Scriptures and sound reasoning, that this doctrine has not, under any of its technical forms, the characteristic of a fundamental. The whole of this Essay is written with ability. The style is occasionally involved, and not so perspicuous as in the author's later compositions.

The treatise against Tindal, in defence of the Christian revelation, may perhaps be considered the ablest of Mr. Foster's works. It was first published in 1731, and passed through two editions in one year. He goes over the whole ground of the controversy, and shrinks not from meeting his opponent's arguments in their strongest points. The advantages of a revelation are considered, and also the use and evidence of miracles, the authenticity of the several books of the Scripture, the nature of positive commands, and the peculiar positive institutions of Christianity. The discussion is pursued in an animated style, and with a temper of moderation and good feeling.

The author published four volumes of Sermons, the first of which came out in 1734. Several editions were demanded, and, ten years after its publication, the three other volumes came before the public. These sermons were received with warm approbation, and will ever be ranked among the best in the language. It will not readily be seen from them, however, what it was that gave Foster so high a fame as a preacher; they contain little of what may be called eloquent writing, few sallies of the imagination, and very few of the ornaments of diction; but there is an earnestness, a frank and manly avowal of opinion, a rapid, clear, and ingenious train of thinking, an utter freedom from

all narrowness of feeling and views, a benevolence that flows deep and strong without exhaustion, a generous and kindling sympathy with the whole human kind, a zeal for liberty and truth, and, above all, a plain and rational elucidation of the doctrines of Scripture, and an impressive manner of enforcing the obligations of religious and moral duty; these are the peculiar characteristics of Foster's sermons, and they are such as accord with the better sentiments of the heart. To these traits, more than to any thing which can be emphatically called eloquence of style and expression, they have doubtless owed their popularity.

The sermon on Heresy, in the first volume, was the occasion of a controversy between the author and Dr. Stebbing. Three or four pamphlets were written on each side.

Dr. Foster's last publication was, his "Discourses on all the Principal Branches of Natural and Revealed Religion," in two volumes quarto. The first volume appeared in 1749, and the other in 1752. It is no slight proof of the high estimation in which the author was held by the public, that a subscription list of two thousand names was obtained for this work, and that among the subscribers were some of the most eminent personages in the kingdom. Dr. Foster also wrote some of the popular essays in the *Old Whig*.

It has already been said, that, as a preacher, his talents were of the highest order. Dr. Aikin speaks of him as having "maintained for a long time the *first place* among the most admired preachers of his day." A person who was acquainted with him, describes his preaching as follows: "His voice was naturally sweet, strong, distinct, harmonious, always adapted to his matter, always varied as his method changed: as expressive of the sense as the most judicious recitative. Monotony was a fault he was never guilty of. His action, the soul of eloquence, was grave, expressive, free from distortion, animated without being theatrical; in short, such as became the pulpit. He reminded us of St. Paul at Athens, arresting the attention of his auditors." The celebrated couplet of Pope contains a high compliment, and is an evidence of the wide renown of our author at the time it was written:—

Let modest Foster, if he will, excel  
Ten Metropolitans in preaching well.

The following stanza, in connexion with others describing the Dissenting preachers of that day, appeared in the *Gentleman's Magazine* for July 1736, and was understood to have come from the pen of Richard Savage:—

But see the accomplish'd orator appear,  
Refined his language, and his reasoning clear;  
Thou only, Foster! hast the pleasing art,  
At once to charm the ear and mend the heart.

It only needs be added, that in his private character, Foster exhibited a bright example of the virtues and pure Christian practice, which he urged with so much energy and zeal upon others. His manners were gentle and unassuming, he was kind and beneficent to the poor, charitable to those who differed from him, unremitted in his exertions to advance the cause of religion in the world, and to promote the moral good and happiness of mankind.

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ON THE PARABLE OF THE TARES, AND ITS INTERPRETATION.—Matt. xiii. 24, 30, 37, 43.

MATT. xiii. 37, "He that soweth the good seed is the son of man:" the good seed are the children of the kingdom. The tares are the children of the wicked one. The enemy that sowed them is the devil. *Men*, not *doctrine*, are clearly meant by the seed in this parable thus explained by our Lord. As Christ sowed the good seed, so *the adversary* sowed the bad, which are termed respectively wheat and tares; v. 25. The plant *zizania*, rendered tares in our common version, is said to be "in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good."\* This seems to imply a resemblance between the good and bad seed, as to their first appearance; and that if the latter were attempted to be removed before they were matured, mistakes might arise, the good and bad being confounded together. Their origin and character are totally different from those of the real disciples of Christ; they are children of the wicked one, or of evil

\* Parkhurst.

sown by the adversary. They appear to have arisen up, and to have become mingled with his disciples in a clandestine manner, and a manner almost unperceived, —“ While men slept, his enemy came and sowed tares, and went his way.” The church of Christ became impaired from its pristine purity. At first, it was composed of faithful men, selected from the world by their conviction of the reality of his mission and character; confiding in him as the Messiah, the Prince of Life; actuated by a most influential hope of a future immortal life. Many of them, at least, were ready to sacrifice their lives in the service and worship of the true God, after the example of the Saviour, whom they regarded as the captain of their salvation, their fore-runner into glory. They were united in one faith, one hope of their calling; their mutual love as brethren in the spirit of holiness, as fellow-heirs of immortality, was sincere and ardent; their desire of extending the pure and animating doctrine by which they were actuated, was also ardent and active; and they cordially, but expressly, and with due discrimination, admitted into their community all who were cordially disposed to become united with them. By almost insensible degrees, this order and harmony was impaired; discipline gradually relaxed; superstitious ideas about baptism as the means of salvation, gained ground; parents fearful lest their children should die in an unregenerate state, hastened to have them baptised and nominally enlisted into the church, before they could know, or be duly convinced, at least, of the truth and obligations of Christianity, and could with truth be regarded as among the number of its professors. When these grew up, they in many instances brought not forth the genuine fruit of Christian faith and righteousness. The water of baptism having no magical power when applied without the spirit of holiness, which it merely symbolised, it but served to relax discipline, and confound distinctions; the church now became a body consisting partly of faithful and sincere Christians, and partly of persons who had no form of faith, no decided and influential convictions, and who were prone to indulge more or less in the prevailing errors, follies, and practices of the surrounding world, as then consisting

of avowed enemies to the gospel and authority of Christ. I cannot question that the devil, which though adopted as a proper name in English, in the Greek signifies an adversary or accuser, is that idolatry, superstition, folly, and vice, which had overspread the world, and which stood arrayed in hostility to the authority of Christ. There were two ways by which Christianity was internally corrupted by heathenism, *viz.* by mingling and confounding its errors with the doctrine of the Gospel, and by introducing spurious professors into the Christian Church. Our Lord in this parable points immediately to the latter. The errors of heathenism, and the truths of Christianity, becoming by degrees more and more confounded, would indeed gradually impair and corrupt its influences; but it is by the fruits in the lives of men that they are chiefly to be known and estimated. As our Lord is treating of the general dissemination of his doctrine in the world, and carries forward our views to a time when it may be said to be matured in the minds of his true disciples, and to some great event at that crisis, which may be compared to a general harvest, it appears that this parable applies to the whole intervening period from his first to his second appearance; and that we are here warned, that while the Christian *name* has become very general, the Christian *character* has been so mingled with false and defective pretensions to it, that though the divine eye clearly sees the differences, and will ultimately draw a most awful line of separation between real and nominal Christians, no human judgment will be competent to make the just distinctions, and to act in accordance therewith, in the intervening time, at least. Upon this principle, the end of the age, for the Greek signifies an age or period, must mean the end of the period prior to the full establishment of his kingdom in the world; of that interim of time which will be occupied in preparing the minds of men for the event, and removing the obstacles which prevent that general and vigorous application of the human mind in the search of sacred truth, and in applying its principles to practice, on which its prevalence depends.

By *the end of the age*, in this and the several other



passages in which it occurs, I conceive we are not to understand the end of Christ's kingdom on earth, but rather that of its proper and efficient establishment, when all antichristian authorities shall be removed, and all the kingdoms of the world shall become the kingdoms of God and of his Christ. The time of the overthrow of the Jewish city and polity, was attended with a remarkable opening to the spread of the gospel, together with the commencing of the overthrow of the opposing powers, which seems to be the beginning of the era meant by the last or concluding age. The Christian dispensation, is the last of those dispensations, which the Supreme Being has appointed; following next in order to that by Moses and the prophets. It is the consummation of the divine purposes. It is referred to in the Old Testament, by the phrases, *the latter days; the time of the end, &c.* During our Lord's ministry, and for some time after the first preaching of the Apostles, it does not seem to have been regarded as having its proper commencement. It was not till the great spread of the gospel, on the signal fulfilment of our Lord's prediction of the fate of Jerusalem, and of its temple as the seat of the divine presence or manifestation under the Jewish economy, when his disciples preached the new dispensation everywhere throughout the Roman empire, making known the fulfilment of this prediction, that we read of "the sign of the Son of man, being seen coming in the clouds of heaven." About this time it was, that the Apostle John, on witnessing the rise of apostacy in the Christian Church, declared it to be one of the characteristics of the last times, as then having their commencement. When these last times are so far advanced, that Christ may be said to have actually arrived on earth, and to be "seated on his throne," then I apprehend his church may be regarded as at that maturity, which will constitute the proper era for effecting a complete separation of the real children of his kingdom, and the children of antichristian authorities.

The Apostles, on our Lord's predicting the overthrow of the temple, asked "When shall these things be, and what shall be the sign of thy coming, and of the end of the age?" He answers the first question,

by a description of some intervening events, from the time in which he was speaking, to the fate of Jerusalem, and, on its fall, indicated by the sun being darkened, &c., he adds, "then shall appear the sign of the Son of man in heaven;" that is, then would the advances of his heavenly kingdom be witnessed after a remarkable manner. This was the event to which their last inquiry related, the end of the age; by which I rather understand the last or concluding age, and the coming of Christ, the erection of his kingdom, and the removal or termination of the Mosaic dispensation, being synchronus; the sign of the Son of man, was then seen coming in the heavens, as predicted, Dan. vii. 13, 14. There was a visible progress of his kingdom or authority, in the world at that epoch; but its great and complete establishment will be, when the *harvest* shall have been ripened, when after his sign having been seen coming at a distance, and a considerable period shall have past, during which our Lord's *personal* absence may be compared to "a man traveling into a far country for a long time," he shall have arrived, and shall actually "sit on the throne of his glory." It is then that the closing age of the world will be fully realised; then will be the awful period, when "the Son of man will send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." It was the time of the establishment of Christ's kingdom, in its full power and glory, when he shall have triumphed over all subordinate kingdoms—shall have destroyed all antichristian powers, and established his universal empire; when his saints or real disciples, and men of spirits truly congenial with theirs, shall be recalled to life, and shall reign with him a thousand prophetic years, that the Apostles must have had chiefly in view in their inquiries; and not the end of that period, when, according to the present generally received ideas, all men will be brought to their final account. It was the period of the reign of God on earth, as it is in heaven, that they panted to witness, and into which they desired to be personally introduced, and which in their questions to Jesus, Mat. xxiv. they term *the end*

*of the age.* And, as our Lord in the parable uses the same phrase, it is, in all probability, in application to the same general period. Now, the means by which those antichristian powers will be removed, will according to interpreters of repute in general, be warfare; and the angels or messengers employed to effect it, armies of mortal men, not immortal spirits. It is an event, perhaps, nearly affecting us; most interpreters placing it toward the latter part of this very century, being guided to this conclusion by the prophecies in general conceived as applying to these times, but more especially by those of Daniel and John. We have, I am persuaded, great reason to look forward to such a crisis, with most awful expectation, to keep our lamps trimmed, and our lights burning; seeing we know not at what hour the Lord will come. May Almighty God enable us to purify our hearts with faith, and with patient humility to wait his appearing!

HOMO.

(To be concluded in our next.)

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#### JOHN LOCKE AND BISHOP GLEIG.

May 29, 1836.

SIR,—Among the monthly periodicals, is “the Christian Observer, conducted by Members of the Established Church.” In the last number (p. 275) I find an article on the “Importance of Natural Theology to the Proof of Revelation,” an inquiry arising out of “Lord Brougham’s Discourse.” The writer having given “a short extract from Locke’s Essay, and another from Bishop Gleig’s Directions for the study of Theology,” the editor says,—

“The two names adduced in corroboration of Lord Brougham’s argument are among the last to which we should refer, as authorities upon any theological question. With Bishop Gleig we have waged a more than thirty years’ war; particularly with regard to his strong denials of the doctrine of original sin, justification by faith, and the whole fabric of spiritual religion; the degradation by the fall being, in his view, merely that men were obliged to work with their hands, and had not, therefore, so much time and taste for mental

and moral improvement; and that Christianity undoes the fall, by refining them. As for Locke, we have never been sure that he was orthodox, even in the lowest sense of the term; and since the publication of his life by Lord King, our apprehensions, to say the least, have not diminished. We would not value the judgment, even of a Locke upon a question of theology, if, with all his ratiocinative powers, he could not find out, from the New Testament, that Christ is God!"

The Unitarianism of Locke will now, probably, be seldom disputed, after all his unbecoming reserves, especially in his "Reply to the Bishop of Worcester," who had certainly no right to satisfaction, though he had afforded a favourable occasion for the manly avowal of attachment to an highly important Christian verity.

The Prelate named in the former part of the quotation, I am inclined to seek among those who have maintained, in Scotland, the non-juring Episcopal schism. Will any of your *Northern Lights* illumine, on this subject, the "thick darkness" of a *Southern*? Who was, or is "Bishop Gleig?" How able or inefficient were his combats or manœuvres in that perilous warfare, during "more than thirty years" with such a doughty champion of the State-Church, as the *Evangelical* editor of "the Christian Observer"? Especially, how has the Bishop, rather than his unceremonious expositor, described and illustrated the Mosaic history of "the degradation, by the fall"?

CIVIS RUSTICUS.

#### PROTESTANTISM, WHAT IT IS, AND WHAT IT IS NOT.

THE following admirable speech was delivered in the Court of Exchequer, Dublin, on the 29th April, by Robert Holmes, Esq. as counsel in behalf of the Rev. D. Watson and the congregation of Clough. The action which occasioned it, was brought by the Rev. F. Dill, the minister of the orthodox portion of the congregation, to deprive Mr. Watson and the majority of the congregation, who adhered to him, of the meeting-house, on the ground of holding opinions at variance with the original founders of the society. The

deed states the ground, on which the meeting-house stands, to have been given "for the use of the Protestant Dissenting congregation of Clough, for the time being, and for all succeeding congregations of Protestant Dissenters, who shall assemble from time to time to worship God, for ever."

"My Lords,—In this case I am counsel for the defendants. This bill has been filed by the Rev. Mr. Dill and some members of his congregation attached to the Synod of Ulster, to carry into execution the trusts of a particular deed. The legal estate in the premises comprised in this instrument is now vested in one or more of the defendants, and this bill is filed upon the principle, that the trusts of this deed are to be carried into execution exclusively for the benefit of the Rev. Mr. Dill and his congregation, he being a clergyman who is attached to the Synod of Ulster, and has subscribed the Westminster Confession of Faith; and that upon this ground, he, and such members of the congregation of Clough as have adhered to him, and have chosen him as their minister, are entitled exclusively to the benefit of that grant. The legal estate is here, as I mentioned before, in some of the defendants, who say, that by that deed they are entitled to the benefit of it, as being a congregation of Protestant Dissenters, or Presbyterians, with the minister elected by them, alleging that they are the majority of the former congregation of Clough, and which minister, it appears, has connected himself with what is called the Presbytery of Antrim. And, my Lords, as I understand the case of the plaintiffs, it is this—that it is plain upon the face of the deed that the intention of the donor was to appropriate the small portion of ground which he gave for the meeting-house, for the use of the clergymen and congregation who submitted to the authority of the Synod of Ulster, and subscribed the Westminster Confession of Faith as their articles of belief; and that the construction of the deed is so clear, that the court is bound, without any inquiry into the merits or demerits of the respective doctrines that may be held by the contending parties, to carry the trusts into execution for the benefit of the plaintiffs. I believe I have stated fairly the object of this suit, and (for it



has not been proposed, as has been done in other cases in England, to have any further inquiries as to the trusts of that deed, or the real objects of the donor), as I understand the plaintiffs' case, they rest upon the deed itself, with the other evidence given in the case, as sufficient for your Lordships, in this state of things, to pronounce a decree in their favour. I should conceive that the facts must be very clear indeed, and without any doubt, before your Lordships will attempt to carry into execution trusts, which I mean to submit respectfully to the court, are contrary to the genuine and original principles of Protestantism in this country. The established religion of this country is that of Protestantism; and the courts of this country will give every effect they can to Protestant principles. In any observations I shall make in this case, there is nothing farther from my intention than to give any offence whatsoever to the professors or believers in any particular faith or creed; but I shall feel it to be my duty to observe upon what I conceive to be the principles of Protestantism as contrasted with the principles of the Roman Catholic religion, and to contend that in carrying into effect the trusts of this deed as required by the plaintiffs, your Lordships would be counteracting or acting against the true principles of Protestantism."

Chief Baron—"To carry into effect the trusts of this deed, do you mean to say would be contrary to the true principles of Protestantism?"

Mr. Holmes—"I do, my Lord, as required for the benefit of the plaintiffs."

Baron Foster—"To act upon the prayer of the bill would be contrary to the principles of Protestantism—do you go so far as that?"

Mr. Holmes—"To decree in favour of the plaintiffs would, according to my view of the case, be counteracting those principles. I don't mean to say that the intention of the donor is clear. He might have given his property to any person he pleased. He might have given it to the persons professing the Roman Catholic religion, or any religion he pleased; and if he clearly expressed that meaning, your Lordships would be bound to carry into execution his intention; but I only mean to insist upon it, that in my humble judg-

ment what you are called upon to do here is contrary to the genuine principles of Protestantism, and it is a sect of Protestants who call upon your Lordships so to act. My Lords, upon the face of this deed nothing appears with respect to the particular ‘tenets’ of Mr. Francis Annesley, the donor, except that it appears he must have been a Christian, because he makes the donation to a body of Christians; and I hope it will be allowed me humbly to contend that those who may differ in opinion with the Synod of Ulster, or any gentleman attached to that Synod, may be, notwithstanding that difference, Christians. It appears upon the face of the deed, that the donor designates the objects of his gift as Protestant Dissenters, or Presbyterians.—As Mr. Curry has stated, by the term Presbyterian is not so much designated any particular religious opinions as that kind of church government, as I may call it, by which Protestant Dissenters choose to be governed, namely, by Presbyteries: but the term Protestant Dissenters means something more; it means Protestants as contrasted with Roman Catholics; and next it means Dissenters, as contrasted with the Episcopalians of the Established Church. But, I say, originally the true principles of Protestantism, if I understand them rightly, were bottomed upon this, an assertion that the Holy Scriptures are all-sufficient in themselves in all matters of faith and practice; next, the right of private judgment in matters of religion, and the rejection of all human authority in matters of faith. Let me not be misunderstood when I speak of the exercise of private judgment and the rejection of human authority in matters of faith. I do not mean that every man has a right to entertain his own hasty, crude, and uninformed notions of the Christian religion. No, I hold it to be the duty of every man who professes to be a Christian—I hold it to be a religious duty imposed on every man who professes to be a Christian,—to assist his private judgment by every means in his power—to consult the writings of able and learned and pious men upon the subject, not to come to a rash conclusion; but with every assistance he can derive from writings, from discussion, and from preaching, he ought, and has a right to form his own

judgment upon the subject: he has a right to appeal *first*, and he has a right to appeal *last*, to the Holy Scriptures as the only authority, and the only unerring standard of his faith; and he has a right to reject human authority—not the authority of any man who says ‘I’ll argue with you, I am ready to satisfy you from the Bible, in which you profess to believe, that I am right and you are in error.’ No: he ought to attend to every thing of that kind; but what I mean by the rejection of human authority in matters of religion is this—that no man or set of men, no hierarchy, no synods, no popes, no councils, have a right to draw up their construction of Holy Scripture, to put their interpretation upon it; to draw up a creed, and then to say, ‘Ours is the true construction of the Holy Scriptures.’ By opposing that authority I understand ‘the rejection of human authority.’ My Lords, the grounds upon which my clients rest, are not that the code of belief which is called the Westminster Confession of Faith, may not even contain a right construction of the Holy Scriptures—I do not mean to say, in point of fact, for the contrary has been proved, that the majority of ministers of what is called the Presbytery of Antrim, do not differ upon the articles with the Synod of Ulster; but I say, the true principle upon which non-subscription is founded, as has been shown in this case, is what I insist upon as the true principle of Protestantism—the rejection of human authority in matters of religion, and the danger that arises to the progress of truth and true religion from the drawing up of codes of faith in that way which has been in all ages detrimental to the cause of genuine religion. Let us examine what the principles of Protestantism are; and I ask upon what foundation did the first reformers act, when they quarrelled with what they called, and what I, as a Protestant, call the errors of the Church of Rome? That church, instead of admitting every man freely to his own use and reading of the Scriptures, and inviting him to judge for himself, set up a code of human authority, and insisted upon imposing that upon mankind as Christianity. Will any Protestant tell me upon what other foundation the Reformation in this country, or in any other country, has been

founded, but this—an appeal from human authority in matters of faith to the Holy Gospel of Christ?—and when Protestantism was established in this country, it was upon this foundation, and upon this stable foundation alone, that it was bottomed or can stand. There was a deviation from this principle in the Established Church, which in a certain degree followed the example they had condemned. They drew up their articles of faith; they insisted upon certain church government and worship, and they insisted upon a conformity. Acts of Parliament were passed; and I say, in violation of the very principle of Protestantism, Acts of Parliament were passed to force the consciences of men to subscribe in all things to the Established Church, and the worship prescribed by it; whence arose Protestant Dissenters or Presbyterians, protesting against and dissenting from the establishment of human authority in matters of religion, which that Church having quarrelled with the Church of Rome for establishing, established in a great degree itself! And if I know any thing of Presbyterianism, or the Presbyterian religion, it is this—that we protest, first, against the usurpation of the Church of Rome—we protest against the errors, against the creed of the Roman Catholic Church, and we protest against the Established Church; and I ask, how can Protestantism be now supported, or how can it be diffused, except upon principles of free inquiry, of the right of private judgment, and the rejection of fallible human authority in matters of faith? Protestantism is bottomed upon this ground, I repeat; and it is upon this ground alone it has stood, and upon this ground alone it can stand—upon the ground of truth. The members of the Established Church have violated their own principles. And I say it was because they had violated the principles of Protestantism, that Protestant Dissenters were established in these countries. The donor here designates that sect to whom he meant to give that half-acre of ground for the building of a meeting-house, as Protestant Dissenters. We must take it that the donor knew what he meant by the terms he used; and if he knew anything of the principles of Protestant Dissenters, he must have known that their principles consisted in the

rejection of particular creeds; in appealing to the Bible alone; in non-subscription to certain articles drawn up by fallible men. He must have known it, and he must be presumed to have known it; and if he knew anything of the genuine principles of Protestants or Protestant Dissenters, he did not mean to bind them to a subscription to the Westminster Confession of Faith. If any man be more inexcusable than another in endeavouring to force upon his Christian brethren any particular creed or belief, any particular confession, any particular article, any particular tenet, it is the Presbyterian. It is a violation of his own principles—it is in direct contradiction to the genuine principles of Protestant Dissenters. When they quarrel with other men for imposing their creed upon their brethren; when they refuse to subscribe to the thirty-nine articles, the Athanasian creed, the Nicene creed; when they presume to do that, and yet adopt a more intolerant code of their own, I say, in my humble judgment, they violate directly the principles of the religion which they profess. I am a Protestant—I am a Protestant Dissenter—and I am the advocate here of the true genuine principles of Protestantism. If Protestant Dissenters mean any thing, they mean this—that they are more perfect Protestants than those of the Established Church. I don't know why any set of men should not adopt the public religion of the country, if it is not upon a religious principle; if it is not upon a conscientious conviction that they are acting rightly, I would ask why any set of men should presume to differ from what the laws have established as the religion of the country? If, then, Protestant Dissenters are sincere—if they mean any thing in not adhering to the Established Church, they must mean this—‘We think it is not in due accordance with the principles of the Christian religion to rely upon the construction of the Bible by fallible men; we dissent not only from the Church of Rome, but from the Established Church, because we think they have departed from the Christian religion; and our code of faith is the Bible, not the Athanasian or Nicene creed—not the Thirty-nine Articles, but our code is the Bible.’ I say, my Lords, this is the foundation, and the only one to be endured where there



is an established religion; and we say that Christ alone has authority to prescribe articles of faith, and he has done so in his Holy Word, and to that Word alone, as the only sure foundation of our faith, we look. Here, then, I find from this deed that the congregation of Clough is designated and described as a congregation of Protestant Dissenters. I say this term essentially recognises the principle for which I am contending, and which I say is the foundation upon which the religion of Protestant Dissenters is different from the Church of England. Yes; but it is said, although the donor speaks of them as a congregation of Protestant Dissenters, he also goes on to say, ‘who shall worship God for ever;’ and the argument upon the other side is this—that because at that time the congregation happened to have a clergyman at its head who had attached himself to the Synod of Ulster, and had subscribed the Westminster Confession of Faith, and because one of the articles of that Confession is the doctrine of the Holy Trinity, that therefore the donor must necessarily have been taken to mean by the term ‘God,’ the Holy Trinity, as then one of the articles of the Westminster Confession of Faith. Your Lordships are required to decide, that although the donor speaks of Protestant Dissenters, whose principle is to be free, not to subscribe to any articles drawn up by man—whose principle is dissent from the Established Church—whose principle is dissent from all human authority, and an appeal to the Gospel alone—by the term ‘God’ in that grant (because, forsooth, the doctrine of the Trinity happened to be one of the articles in the Westminster Confession of Faith) he must be taken necessarily to have intended that his bounty should extend only to persons who would for ever worship the Trinity. By-the-by, let me observe, my Lords, the term in the deed is ‘worship,’ but I do not believe it is part of the worship of any sect of Presbyterians, to adore the Trinity. It may be an article of their faith and of their subscription, but I don’t know that they ever adore the Trinity as part of their worship. The Church of England is consistent; they enforce a belief in the Holy Trinity; and part of their worship is this—they not only worship Christ as God, but in express terms pray, ‘O

Holy Blessed and Glorious Trinity, Three Persons and One God, have mercy upon us miserable sinners.' They are consistent—they worship the Trinity; but the Synod of Ulster have never in their public worship offered up adoration to the Holy Trinity: they do so to One God, through the mediation of his Son Jesus, but it is no part of their public worship to adore the Holy Trinity. A subscription to the Westminster Confession is required. We have heard, only heard, of one of the articles of that Confession, namely, the doctrine of the Trinity. Now, if the donor meant any thing, why are you to confine him to the Trinity? The congregation of Clough was attached to the Synod of Ulster, and the clergyman should subscribe many articles in the Confession beside the doctrine of the Trinity. The Confession contains the article of 'original sin,' it contains the article of 'predestination,' it contains the article of 'election,' and it contains the article of 'justification and atonement;' and therefore it contains many articles of belief which are required to be subscribed as well as the Trinity; nay, it requires also an article, which, if it be not Popery, is something very like it. It is this—'The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures as occasion shall require;' and they bottom themselves upon the very texts to which the Church of Rome and its members appeal as authority for the absolution of sin. And it is insisted upon, that the donor here, when he gave the property in question to the sect called Protestant Dissenters, meant that such articles as that should be subscribed to. What is the doctrine of election?—That a just and all-merciful Creator, has, from the first pre-determined to save and bring to his eternal kingdom some portion of mankind, and that the rest are pre-ordained and consigned irretrievably to everlasting damnation!! And this is

the Confession of Faith which, it is taken, your Lordships must come to a conclusion, that this gentleman in this gift intended that the persons to whom he made the grant should subscribe. Suppose, my Lords, the Synod of Ulster should change; suppose they should alter their belief; suppose they should no longer require a belief in all these articles; suppose they should omit some and adhere to others; according to what they insist upon at the other side, this gift must immediately revert to the heirs of the donor, so that according to their construction, he meant that the Synod of Ulster itself, and that all Presbyterians and all Protestant Dissenters within the meaning of his gift, were to be bound for ever to subscribe to the Westminster Confession of Faith, or the one-half acre of ground was to revert to his heirs. Your Lordships are called upon to put that construction upon the deed. Certain Protestant Dissenters or Presbyterians have seceded from the Synod of Ulster; very lately, no less than seventeen congregations at once seceded from it, because they thought the Synod had departed even from its own original principles. The Presbytery of Antrim had long before seceded from it upon the ground of non-subscription. The difference between the Presbytery of Antrim and the Synod of Ulster is this, that the Synod of Ulster insist upon, and they have drawn up a certain code, with the vain attempt to make all men agree in religious belief; and as contrasted with the Synod of Ulster, the Presbytery of Antrim say this, to any person who seeks to be ordained for the sacred ministry, ‘ We only require that you must be well qualified, that you must be well educated; you must appear to be a person worthy and able to fill the holy office; but as to your religious belief, all we require is, that you be a Christian, and you must declare that you believe in the Holy Scriptures as the rule of your faith and practice. We require that; we require no more; and in requiring that, we conceive, and every man must conceive, that any man who sincerely believes in, and takes Christianity for his guide and practice, must be, and is, an honest man.’ The Synod of Ulster say this, ‘ We don’t allege that you are not sincere when you say you believe in the autho-

rity of the Gospel.' They don't go that length, but they say 'That won't do; you may be perfectly sincere, and we don't dispute your sincerity, when you declare that you acknowledge the Bible, but we say you must do more. There has been a certain code drawn up by fallible men, not one pope, but many popes; these popes have all concurred and joined in drawing up certain articles of faith, called the Westminster Confession of Faith, and we, as representing Presbyterians, and as Presbyterians ourselves, insist that your adherence to and declaration of belief in the Scriptures is not enough; but unless you subscribe to our construction of those Scriptures, you shall not be permitted, as far as in us lies, to preach that gospel which you profess to believe.' This is their doctrine, and your Lordships are called upon, as a court of justice in a Protestant country, and where the Protestant religion is established by law, upon a doubtful deed to enforce principles like these! I don't quarrel with any man for believing in the Trinity. God forbid I should. The true principle for which I contend is, that every man is free to exercise his judgment in matters of religion, with all the assistance he can procure. I quarrel with no man for believing in predestination, original sin, justification by faith alone, and in the atonement. If his belief be sincere, I quarrel with no man; and if it be right or wrong, if his conduct is such as it ought to be, and if he adheres fixedly to his principles and his profession as a Christian, I believe in his eternal salvation through the mercy of God. But all I contend for as the advocate of my clients in this case, is—the right of private judgment—the rejection of human authority—the appeal to the Bible, and the Bible alone, to the whole Bible, and nothing but the Bible. This is what I advocate here. It has been proved in this case, that several clergymen who seceded from the Synod of Ulster are Trinitarians, and that the Presbytery of Antrim were satisfied if any clergyman came to them declaring he was a Trinitarian, and was sincere in his profession, and a sincere believer in the Gospel of Christ, to admit him, and ordain him to preach the gospel in which he professed to believe. I say, upon the whole of this deed, when the donor speaks of Pro-

testant Dissenters, he must have meant persons professing religious principles according to the rule which I have laid down; and that he did not require that persons claiming the benefit of the grant should profess more than a belief in true religion. I say, a belief in true religion; and if I am asked what I mean by true religion? I answer, Christianity;—not the religion of popes, or councils, or hierarchs, or synods, or creed-makers; but ‘the day spring from on high, which has visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace’—the sun of righteousness, with healing in his wings—Christianity, as it descended pure from heaven, with few doctrines necessary to be believed, and many duties necessary to be practised—Christianity, as it is to be found in the New Testament, a religion of love and saving grace, addressing itself to the head and to the heart, to the natural and to the moral world, to the magnificent proofs of Deity without us, and the still more convincing proofs of Deity within us, which admits no compromise with vice, makes sincerity the test of religion, and virtue and benevolence the test of sincerity. The follies and the crimes of superstition, bigotry, and fanaticism, cannot taint its spotless sanctity, nor prevent the universal diffusion, in good time, of a belief in the One only living and true God, self-existent, independent, and eternal, a Being of absolute perfection, all-sufficient, all-powerful, all-wise, all-good, the fountain of all being, and, emphatically, the Father of his only begotten and well beloved Son Jesus Christ, in whose Holy Gospel of truth I firmly believe, as the only authorised and unerring guide of faith and practice, and the only sure foundation of my humble, but immortal hopes.”

A burst of applause succeeded the delivery of this speech. The Judges, notwithstanding Mr. Holmes’s unanswerable appeal to reason, truth, and justice, decided in favour of Mr. Dill, and the orthodox minority.





THE EMPEROR CHARLEMAGNE'S MANUSCRIPT  
LATIN BIBLE.

M. de Speyr Passavant, a native of Switzerland, has brought into this country this most ancient manuscript of the Latin version of the Holy Scriptures, by St. Jerome, now in existence. We can most confidently assert it is the most valuable manuscript of the Holy Scriptures imported into England since the time of Charles I., when the patriarch of Constantinople presented to that monarch the Alexandrian manuscript of the Greek Scriptures, now preserved in the British Museum. The manuscript Bible of Charlemagne possesses peculiar interest to Englishmen; it was written by Alcuine, an Englishman, or Anglo-Saxon, one of the most illustrious names in Anglo-Saxon literature. He was the disciple of Bede, and assisted Bede in writing his "Ecclesiastical History," the earliest and most authentic record of our antiquities. Alcuine engaged in the revision of St. Jerome's version of the Holy Bible about the year 778, and finished it in the year 800. This magnificent and venerable manuscript was presented to Charlemagne on the first day of the year 801, during the ceremony of his coronation. The paintings, the seals of Charlemagne, and the various ornaments introduced, render this not only one of the most venerable, but one of the most magnificent manuscripts ever seen. We should like to see it placed in the British Museum, beside the Alexandrian manuscript; but we hope, at all events, it will be secured to this country. Let not the opportunity be neglected; it can never be repaired. The disputed verse in St. John's Epistle, respecting the heavenly witnesses, repudiated by Professor Porson, in his Letters to Archdeacon Travis, is not found in this manuscript written in the 8th century, and the oldest Latin version in existence.—*English Newspaper.*

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## REVIEW.

*Germany in 1831; by John Strang, Author of "Tales of Humour and Romance, from the German of Hoffmann, Langbein, Lafontaine, &c."* "*Necropolis Glasguensis, &c.*" London: John Macrone. 1836.

WE think Mr. Strang has diminished the interest attached to the present work, by his dilatoriness in laying it before the public. A tour in Germany, where so many causes are in operation, under ground and on the surface, to effect and carry forward important social changes; and which, from steam facilities, and other improved modes of travelling, is daily becoming more pervious to the British traveller, should not have been kept five years in his *escritoire*. True, this delay has enabled the author to enrich his volumes with a variety of novel and interesting matter, in the shape of notes and other addenda, touching the progress of things in Germany since he visited it; but the letters want the charm of being fresh from the pen of the tourist, and rather coldly furnish forth the dessert to the general entertainment. This is a valuable work, however; the production of a man of good taste, considerable general information, and liberal principles, and who is warmly devoted to art and literature. Its faults are, occasional and rather frequent slovenliness of style, a tendency to overflow with dilettanti-ism, with a continual tirade against the Catholic clergy and religion, which is not in keeping with the general liberality of the writer's opinions. This excellent work will do much to make the present social condition and prospects of Germany familiar to English readers. It is of no little importance for us at home, bestrid, as we are, by an imperious Oligarchy, and a dominant and bigotted Church, to know what our philosophical neighbours, the Germans, are about—how they bear their political burdens, groaning under their load, or gaily enjoying themselves in hope of better times.

Our author and his friend, land at Hamburgh from the steam-boat; and the first eight letters are devoted to a full description of that ancient stronghold of mer-

chants and money-changers. The notice of the sail up the Elbe is very good, and the appearance of Hamburgh, with its groves of masts and lofty steeples, is strikingly depicted.

Mr. Strang next describes his first visit to the theatre at this city, and his witnessing the representation of Göthe's *Faust*. He then indulges himself in a long burst of enthusiastic, but generally just and acute criticism, on the character and writings of that autocrat of German literature. Some of his observations are very happy; and he seems thoroughly to comprehend the character and position of that extraordinary man. The political and statistical inquirer will also find matter to their respective tastes, in the author's account of the government of Hamburgh, and his notices of its many public institutions. At page 92, the tourist has some very just observations on the degraded state of the Jews in Hamburgh, and some other parts of Germany. It really is not a little edifying to see how uniform in their appearance and operation religious bigotry and spiritual pride are all over the world. In the sixth letter, we have a graphic picture of the Hamburgh literati—Dr. Wurm, Dr. Julius, &c.; and after that, an elaborate critique upon the character and writings of Heine and Börne, the ultra-radical apostles of Germany. After concluding his remarks on Heine, and his school in literature and politics, with its immediate influence on German society, we have the following observations on the German character:—

“The German people, you are aware, have been and are still less practical in every thing than their neighbours; and to their love of abstract life, if we may use the expression, may be justly assigned all their national virtues and faults. This peculiarity, while it has rendered the nation a literary people, has at the same time impressed a peculiar stamp upon their literature. The books of other nations are practical, because their mode of life is practical; the works of Germany, on the other hand, have always a tinge of the supernatural or unnatural about them—a glow of that immaterialism or transcendentalism, which arises from studying the wonders of the world of thought and imagination; in short, from looking at the world within, rather than at the world without. The imaginative faculty of the Germans, is not, however, different from that of any other country in bringing the mon-

strous out of realities, but only in conceiving such fancied dreams to be truths! The preference of the ideal to the real, is, in fact, the key to the speculative character of German literature and German politics."

In the seventh letter, Mr. Strang takes a sweep round Hamburgh, and notices the environs. Klopstock's grave, in the vicinity, introduces several pages of observations on the character and writings of Klopstock, Wieland, and Lessing, and their influence on the national character and literature. At page 156, we meet with some remarks, conceived in a spirit of illiberality we little expected from the author, upon the conversion of Count Stolberg to the Catholic religion. Voss, a celebrated German writer had been, it seems, previously the friend of the Count, but he became after his apostacy, as it is termed, his irreconcilable enemy, as he thought his change of religion "*an unpardonable offence*, even when adopted from conscientious motives, but also a proof of the Count's evident determination to *uphold the aristocratical principle at the expense of the democratical.*" This is the very drivelling of Protestant bigotry; and we regret, at such a time as this, when the whole land is poisoned with the exhalations of religious rancour and spiritual pride, to find a writer so liberal, and generally amiable, giving his sanction to such hideous perversions of truth and justice. The author's remarks on Berlin, and his description of its wonders of art, are the most graphic and agreeable we have seen since those of Russel; and no more need be said to induce a perusal. At page 207, he hazards an opinion somewhat novel, which he supports by a long series of eloquent observations, "that nowhere could the everchanging condition and sentiments of man be more strikingly discovered, than from a chronologically arranged collection of the various conceptions which the sculptor and the painter have produced, during the successive ages of the world." The theatres and theatrical performers of Berlin are the chief subjects of the eleventh letter, and contain many acute and useful remarks, with some just and admirable criticism. Berlin, in all its social phases, is thus most graphically placed before us; and a very favourable picture is certainly given of the manners of the citizens generally.

Alas! the painful contrast is forced upon us, which it presents to the sectional distinctions of our Scottish population: some—all cant, bigotry, or sour fanaticism; and the masses, brutalizing themselves to so fearful an extent with stimulants, liberally supplied to them by a Government which derives no small part of its revenues from this polluted source. In truth, in Hamburgh, through Prussia, Saxony, and other parts of Germany, wherever the author finds himself, the comfortable and happy appearance of the people of all classes, is the constant subject of observation and eulogy, and ought to excite the serious consideration of every well-wisher to his own country. This is, as Mr. Strang justly observes, the true cause of the absence of any decided political movement in Germany. The fourteenth letter is on German politics, and the character and doings of the Prussian Government, with a short but useful notice of the progress of Prussia in manufactures and commerce. The last letter in the volume touches on some other points connected with the social and physical characteristics of its splendid capital, and will well repay a perusal. The author does ample justice to the whole of his subject,—placing before the mind's eye a series of clear, panoramic views of social life and manners, under German modification, illustrated by a great variety of acute and laboriously arranged criticism and information, which have both delighted and instructed us.

The tourist proceeds from Berlin to Leipsic, bestowing a chapter or two on that ancient mart of Continental literature; from Leipsic to Dresden, where he falls, as might be expected, into whole pages of raptures at the miracles of art in its gallery. Then he regales himself with the glories of nature, in the Saxon Switzerland, the beauties of which are well described. He sails down the Elbe, and notices with just admiration, the grandeur and beauty of the scenery. From the baths of Töplitz, we are carried to Prague, and thence to Vienna; and the author makes some good remarks on the Austrian Government—its severity, and yet the general popularity of the reigning family. Munich, the capital of Bavaria, its literary court and society, with its splendid masses of modern architec-



ture, the first fruits of the revival of this noble art in Germany, are then powerfully described. From Munich, Mr. Strang proceeds to Augsburg, Stuttgart, and Carlsruhe, where the work somewhat abruptly terminates. We have given but an imperfect outline of the mass of valuable matter, contained in these volumes, which present us with a series of pictures, of the present social and political position of the Germans, more complete and striking, than any other we have met with. The author appears to us thoroughly to understand the German character, in its apparent contradictions—its simplicity and naturalness, its fondness for the metaphysical and ideal in literature, contrasted with the heavy and prosaic outlines of society, in its ordinary working garb and appearances. We make no doubt, that the nations of Germany are destined to take a high place in the scale of civilisation. We might take lessons from them already, on the great matters of toleration and religious liberty, and freedom of religious opinion and inquiry. If their political progress is slow, we think it will be sure. The abatement of our oligarchy, will strengthen the hands of honest men everywhere; and that is in progress. Another generation, or it may be two, will behold Germany smiling under the congenial shadow of representative governments; and then, the solid sense, the fine idealism and taste of her numerous populations, will find an adequate developement. So be it.

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*The Claims of Unitarian Christianity to the respectful consideration of the reflecting public; the substance of two Sermons, by Edward Tagart. London: R. Hunter. 8vo. p. 36.*

MOST truly does the preacher observe, that mere names frequently horrify mankind. "How often," says he, "is the secret dread of the Unitarian found to be connected with an entire ignorance of what he is, or believes, just as the child of superstition trembles at an object in the dark, which he would view with associations of pleasure in the day! So true is this, that I have known a simple explanation of our views of Christian doctrine produce, not only an instantaneous change of opinion, but the exclamation, These

views are mine!" False impressions are among the most injurious influences that light upon the human mind. They are the enemies that ensnare, and the demons that destroy honour, honesty, and human happiness. But for their pestiferous power, the doctrines of divine grace, as expanded to view by Christian Unitarianism, would long ere now have obtained that respectful consideration which Mr. Tagart claims for them. The leading grounds of his claim are:—1, The history of its rise and progress in modern times. 2, The character of its advocates. 3, Unitarians making the Bible alone their creed. 4, Unitarianism being those truths which all Christians of all ages have agreed to receive. 5, Its maintaining that there is but one God. 6, Its insisting on an abandonment of sin, and an adherence to holiness. 7, Its harmony with nature; and 8, Its connexion with the cause of human improvement and happiness. And that Mr. Tagart fully and fairly establishes the legitimacy of this claim, none but those who are under the tyrannical rule of false impressions will deny.

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*The English Bible and the Reformation; the substance of three Sermons preached in the New Gravel-Pit Meeting-House, Hackney, on Sunday mornings, October 4, 11, and 18, 1835, in celebration of the Third Centenary of the Printing of the first entire version in English, of the Holy Scriptures. By Robert Aspland, Pastor of the Congregation. Hunter: London. 8vo. p. 76.*

*The Sufficiency of the Scriptures the Great Protestant Principle; a Sermon preached at Lewin's Mead Chapel, Bristol, on Sunday, October 4, 1835, being the Tri-centenary Anniversary of the Printing of the first English Bible. By R. Brook Aspland, A.M. Hunter: London. 8vo. p. 24.*

*Man's Right and Privilege to judge for himself, and to be judged by God only; a Sermon delivered at the Presbyterian Chapel, Carter-Lane, London, October 4, 1835, being the day chosen for the celebration of the Third Centenary of the Reformation. By Joseph Hutton, L.L.D. Hunter: London. 8vo. p. 32.*

WE join these three publications in one review, not because either of them is unworthy of a separate notice—not because of a uniformity of manner and matter

pervading them—nor because the remarks which might be made on one, would apply to all; but because we deem them right worthy companions, able expositors in different modes, of some of the same great principles, and noble champions in different armour, of the same sacred cause. The first is of course the most extensive view of the Reformation, its causes, its principles, and its effects; inasmuch as the work consists not only of three sermons instead of one, but is enriched with a number of highly valuable notes, which it would not have fallen within the scope of the other preachers' designs to have introduced. In these three discourses, Mr. Aspland traces the history of the Bible, the Papal ascendancy, the grievous abuses of the church, the Protestant cause, and the perpetuation of absurd opinions and fanatical practices among Protestants, both of the Established Churches and the Dissenting bodies, with a faithful hand. He who reads thoughtfully, must be convinced firmly that the Reformation much more nearly resembled putting a new roof on an ancient deformed building, than the erection of an entire and harmonious superstructure; and that Protestants generally, have evinced much greater solicitude to preserve the pile reared by school divines, altering it a little occasionally, and now and then adding a prop without, and a decoration within, than to return and build up anew, from the foundation laid by Christ, with the pure materials which he has offered to supply. All true Christians, all lovers of the Bible, all genuine religious and moral reformers, ought to read Mr. Aspland's three sermons; and all such who do read them, will heartily thank him for the treat.

R. Brook Aspland, son of him of whom we have just spoken, has by his production evinced himself allied in the truest and best sense of the word—allied mentally and morally to his excellent sire. Clear views of the rights of conscience, of Christian liberty and love, of the duties of social beings, and the expansive purifying and ennobling spirit of the uncorrupted and holy Gospel of the blessed Jesus, characterise his discourse on the Reformation.

Dr. Hutton gives us a different train of thought; but he keeps before our view the same aim. Accountable-

ness to God alone for religious opinion, is the theme of his discourse, and it is admirably sustained. The Reformation is of little worth, and the Bible itself of small value, if the opinions of the reformers and Biblical critics of three centuries ago, are to be the immutable laws to which the intellectual and religious principles of man must through all succeeding generations yield a submissive, slavish obedience. Such sermons, or rather such sentiments as those to which we have been with pleasure and profit giving our attention, and which pleasure and profit we would that our readers should share, are the instruments by which the spirit of inquiry must be kept awake and in motion, by which generous purposes must be quickened, by which man must be improved, the human soul exalted, and the heart made to render to God, the true glory of a high, a holy, a willing devotion.

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*Mental Culture, or the Means of developing the Human Faculties.* By J. L. Levison. London: Jackson & Walford. 12mo. p. 300.

A most worthy companion this, of the widely famed "Constitution of Man," by Combe. Like that writer, Mr. Levison bases his principles on Phrenology; and employs the views of the human mind unfolded by that system, to advance the mental, moral, and religious improvement of man. Every such work is a valuable deposit, lodged in the treasury of benevolence, and placed at the disposal of enlightened humanity. Man is doubtless improvable, or why are the negligent blamed? Body and mind may be bettered, or why is either physical or mental training applied? Society can be exalted, or why are there laws, institutions, the press, and the Bible? But vain is blaming, and useless punishing; feeble the efforts of training, and inefficient the operations of laws, institutions, the press, and the Bible, unless applied in accordance with the nature of the human mind. It is as likely, that a watch could be made or mended without mechanics; a palace built apart from architecture; or an oratorio be produced in ignorance of music. Too long has it been attempted to regulate the mind, direct morals, and

promote religion by guess. Theories have superabounded. We have talked of educating our children, ourselves, and mankind; not knowing what education really meant. It was taken for granted, that it signified making its object wise and good. It was by all understood, that the design of education, was to call up the mighty spirits of intellect, morality, and piety, from the vasty deep of ignorance and disorder; but the *how* to compel them to come when called, and do as they were bid, was an inscrutable mystery. Whether it was by threatening or persuasion, by the thunder's roar, or the zephyr's sigh, no one knew. The great merit of "Mental Culture," is, that it unravels this mystery. It first ascertains the extent and depth of the soil to be cultivated, and analyzes its various sections and strata; and then proceeds to detail the methods of cultivating it, to describe the seeds which ought to be sown, and to give minute directions for securing the crop. This, surely, is a far preferable plan to that which is so common, of treating the field of the mind, as if its soil and temperature were matters meriting no thought, or as if they could be made whatever the cultivator pleased. This plan has assumed, that it signified nothing at all, whether the mind was genial or sterile, a valley all richness, or a mountain all bleak and bare, the plants of science and literature might, notwithstanding, be any where in it brought to perfection, and the fruits of virtue matured. And strange, that the thousands of daily failures inseparable from this plan, should not have exposed its fallacy, and exploded its use! But let such books as Levison's, Combe's, Simpson's, and others of a kindred spirit and tendency, be poured in upon society, and ere long men will no more think of cultivating the mind without a careful regard to its natural capabilities, which may be termed its climate, soil, and resources, than they now do of converting the ocean to a garden, or Vesuvius to an ice-house. Teachers will learn, that as their pupils are beings compounded of animal propensities, moral powers, and intellectual capacities, which differ materially in each individual, they must deal with each according to his particular constitution, if they would succeed in doing the best for each and for all. Parents



will discover, that they wrong themselves and injure their children, when they either practise or sanction any method of education but that which is required by each child's inherent faculties. And legislators and divines, will perceive, that laws, governments, and systems of theology, must be in harmony with that nature which God has bestowed on man—a nature which education, knowledge, religion, are meant not to destroy, not to recreate, but to reform and improve. And when teachers, parents, legislators, and divines have themselves acquired this knowledge, in the attainment of which Mr. Levison's book will greatly assist, and apply that knowledge to practice, education will be understood and applied, society will be exalted, and mental, moral, and religious pleasures secured.

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*The Philosophy of Health; or an Exposition of the Physical and Mental Constitution of Man, with a View to the Promotion of Human Longevity and Happiness. By Southwood Smith, M. D. Physician to the London Town Hospital, to the Eastern Dispensary, and to the Jews' Hospital, vol. I. p. 408. London: Charles Knight. 1835.*

MANY are opposed, and we think justly, to the diffusion of works on medicine and disease among unprofessional readers; and, indeed, the injury to the public health, which has resulted from the publication of such works as "Buchan's Domestic Medicine," and the "Primitive Physic," compiled by the founder of Methodism, is almost incalculable. But such objections do not apply to Dr. Southwood Smith's work. Though of late years the press has teemed with popular treatises on almost every department of physical science, yet, as Dr. Smith justly complains, "no attempt has hitherto been made to exhibit a clear and comprehensive view of the phenomena of life; the organisation upon which these phenomena depend; the physical agents essential to their production; and the laws, as far as they have yet been discovered, according to which these agents act." To remedy this evil, by directing the attention of the public to this important subject, is the object of "The Philosophy of Health."

The present volume, which contains seven chapters, with an introduction, is devoted to an explanation of

the organisation and functions of the body, and is intended to be introductory to an account of the physiology of mind, and the manner in which its powers should be regulated, so as to secure their proper development, and when developed, to preserve them in a state of health and vigour. As it would be impossible, in the narrow limits to which we are necessarily obliged to confine our notice, to give any thing like a satisfactory summary of a subject so very extensive, as that on which this volume treats, we must refer our readers to the work itself. However, we cannot suffer this opportunity to escape, without calling attention to the very valuable remarks, which Dr. Smith makes in his introduction, on the importance to mothers, and those entrusted with the education and management of children, of an acquaintance with the mechanism of the human body, and the causes of disease. When we reflect on the immense sacrifice of life, which is occasioned by ignorance of the laws of health, we cannot but consider those highly culpable, who neglect any opportunity of preparing themselves for a situation of so much difficulty and responsibility; and yet it is a disagreeable, but well ascertained fact, that every year, numbers are destroyed by the ignorance of nurses and mothers. How many infants have fallen victims to the custom which prevails, even at the present day, of immersing them in cold water, in the most severe months of winter, with the design of strengthening their constitutions! The most superficial acquaintance with the structure of their bodies, would have shown the folly and danger of this most absurd practice. In the present system of female education, unfortunately no provision is made for communicating this most essential information; on the contrary, "the direct tendency of a great part of their education, is to produce and foster opinions, feelings, and tastes, which positively disqualify them for the performance of their duties." Many cry out that nature is quite sufficient to guide the mother in the physical education of her offspring; but will such reasoners tell us, that the Esquimaux mother, who breaks a hole in the ice that she may bathe her infant in the water, acts in accordance with the laws which the Creator has laid down for the preservation of health?

To acquire a knowledge of the structure of the body, the physical conditions necessary to health and the signs of disease, it is not required to enter the dissecting-room. Any female who is able to read, and who possesses ordinary powers of observation, may make herself acquainted with them, without much trouble. Yet how much ignorance on these subjects, so essential to the health and happiness of every individual, prevails even among those who have received liberal educations, and whose reading has not been confined to the trash of the circulating library? And the necessary consequence of the neglect of this most important and indispensable information is, that the public are continually imposed upon by ignorant and unprincipled pretenders, and habits and customs most pernicious to health, universally prevail. One of the main motives, Dr. Smith assures us, for the publication of the present volume, was the hope of in some degree contributing to the removal of this evil, by the communication of information on this hitherto neglected part of education; and though he considers that a complete modification of our domestic institutions must take place, before the evil can be completely remedied, "meantime women," he observes, "are the earliest teachers; they must be nurses; they can be neither, without the risk of doing incalculable mischief, unless they have some understanding of the subjects about to be treated of. On these grounds I rest their *obligation* to study them, and I look upon that notion of delicacy, which would exclude them from knowledge, calculated in an extraordinary degree to open, exalt, and purify their minds, and to fit them for the performance of their duties, as alike degrading to those to whom it affects to show respect, and debasing to the mind that entertains it." (Introduction, p. 10.) From the impressions and tales of youth, and the images of death and the grave, which from our earliest years, we have been accustomed to associate with the human skeleton, persons of sensitive minds usually shrink from its contemplation, with feelings approaching to disgust and fear; yet, when the mind has been properly directed to the beauty of its structure, and the skill and contrivance exhibited in its different parts,

these disagreeable feelings give place to wonder and admiration. And so it is with the structure of every other part of the body.

To those who take a pleasure in contemplating the progress of man towards virtue and knowledge, we would recommend the perusal of the third and fourth chapters of this work; they are full of sound reason and true philanthropy. We cannot omit the following beautiful and encouraging observations on the progress of happiness:—"No onward step is lost; no onward step is final; every such step facilitates and secures another. The savage state, that state in which gross selfishness seeks its object simply and directly by violence, is past. The semi-savage, or barbarous state, in which the grossness of the selfishness is somewhat abated, and the violence by which it seeks its object in some degree mitigated by the higher faculties and the gentler affections of our nature, but in which war still predominates, is also past. To this has succeeded the state in which we are at present, the so-called, civilised state—a state in which the selfish principle still predominates, in which the justifiableness of seeking the accomplishment of selfish purposes by means of violence, that of war among the rest, is still recognised, but in which violence is not the ordinary instrument employed by selfishness, its ends being commonly accomplished by the more silent, steady, and permanent operation of institutions. This state, like the preceding, will pass away. How soon, in what precise mode, by what immediate agency, none can tell. But we are already in possession of the principle which will destroy the present, and introduce a better social condition, namely the principle at the basis of the social union—the *maximum of the aggregate of happiness—the maximum of the aggregate of happiness, sought by the promotion of the maximum of individual happiness!*"

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*The Holy Bible, with Notes, by the Rev. Hobart Caunter, B. D. illustrated with 144 Engravings, from Drawings by Westall and Martin.*

THIS work is publishing in weekly parts and monthly numbers. We are glad of it. Any plan tending

to the circulation of the Scriptures must ultimately be beneficial. The notes to this edition, being chiefly explanatory, will assist the unlearned reader in understanding a variety of circumstances recorded in the Sacred Volume. The illustrations we have already noticed, we believe, when published separately. Some of the plates seem a little the worse for wear; but their general effect will be, to encourage a desire for pictorial representations, which cannot fail, whilst they improve the taste, to impress on the memory the events which they body forth to the eye.

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*The Pictorial Bible.*

THIS work, the engravings in which are of a higher character than those in the edition previously noticed, is publishing under the immediate direction of the editor of the Penny Magazine. The plan is excellent. It is, to convey to the general reader, by illustration, all that is interesting in the Bible, by "making *objects*, described or referred to in the Holy Scriptures, familiar to the eye." The text is that of the standard edition; and the woodcuts, of the landscapes, natural history, antiquities, costumes, plants, &c. are chiefly devoted to an explanation of the objects or scenes mentioned by the sacred writers, and are of themselves "notes" of the most interesting and important character.

The printed notes are clear and simple, having precisely the same principle in view, that of explaining the objects mentioned in the text; and while they explain the meaning as given by the most approved authorities, steer clear of all sectarian prejudices, and are usually such as may be thankfully received and duly prized by all denominations of Christians.

We cannot help pointing out, from among the many beautiful subjects depicted, "the Rainbow," from Rubens. The cut is finely engraved; something of the dewy loveliness, as well as the gentle tranquillity of the scene, is conveyed, as we look upon this valley, smiling into beauty as it brightens from the effect of the shower. Another engraving, quite equal to it, though of a different character, Babel, is full of poetic



interest. There is the lone desert, vast and dreary, with its bare mountain, and the fragment of a "tower whose top was to reach heaven." There it stands, with all the touching pathos of its desolation gathered about it, and heightened in its effect by a lone stagnant pool, on whose brink stands a solitary stork, as characteristic of the subject as it is illustrative of the history.

Nothing can be better for the youthful reader, to whose use we especially commend the work, than to have his judgment and his imagination thus vigorously called into activity, the one helping the other; while awakening his sympathies, we would instruct his heart, leading him to these volumes as his best directory through life, and enabling him most largely to profit by his other instructors.

The work will be completed in eighteen, or at most, twenty parts, forming three handsome super-royal octavo volumes.

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*Alice Grant; the Two Cousins; and the Fair Day. London: Darton & Harvey.*

*Lucy Unwin, or Prejudice Reproved; and other Tales. London: Darton & Harvey.*

IF the rising generation be not wiser and better than their predecessors, it will not be from the want of admirably improved means of rendering them both. Excellent are the elementary works which everywhere abound. Amusement, too, is blended with instruction in almost every variety of form; and the amusement has a tendency to elevate while it pleases. "Jack the Giant Killer" is laid low, and the glories of "Little Red Riding-Hood" are no more. Nonsense, in rhyme, is no longer considered an indispensable training to the infant faculties; and the "A B C or Shorter Catechism," is giving place to catechisms of natural history and useful knowledge.

We gladly welcome to this honourable labour of instructing the young, the writer of Alice Grant and Lucy Unwin. It is a labour dignifying to the highest faculties of human nature. The tales are simple and pleasing in their nature—the lessons they inculcate, of

gravest import to human happiness. The attempt is praiseworthy; the execution excellent; the promise of good things to come, which they indicate, abundant.

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*Slavery; by W. E. Channing. From the Boston (U. S.) Second Edition, Revised by the Author. Glasgow: Hedderwick & Son. London: Simpkin, Marshall, & Co. and R. Hunter. 1836. p. 173.*

IN the *Christian Pioneer* for May, p. 192–200, we gave a review of this admirable work. We rejoice in the appearance of this edition. The subject of the rights of man cannot be too often or too generally considered. Great and deplorable ignorance prevails in respect to that important subject. Men call themselves Reformers, Philanthropists, Christians;—their love of reform is too commonly bounded by some secular interest—their philanthropy limited to a class—their Christianity to a sect. This inconsistency could not exist, were profession founded on principle; their language, their exertions the result of knowledge. Reform, then, would be seen to be inimical, not alone to corruption in the representation, but to every abuse—Philanthropy inconsistent with every appearance and pretence of caste—and Christianity as opposed to war as slavery, and to both no less than to any and every crime. It is, therefore, that we hail the republication of Dr. Channing's work on Slavery. Let the principles of that work find their way to the minds of men, let them be enthroned in their hearts; and white slavery, no less than black, the immoral distinctions and prejudices of society, the despotism of one class, the servility of another, corruption, hypocrisy, bigotry, and persecution of every kind and degree, would give way to universal charity, and Christian liberty and love be the only rulers of mankind.

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## MONTHLY RECORD.

JULY 1, 1836.

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THE annual meeting of the British and Foreign Unitarian Association, was held in London, May 25.

The religious services were conducted at Essex-Street Chapel, by the Revds. T. Wood of Stamford-Street Chapel, lately a minister among the Calvinists; Dr. Carpenter of Bristol; and Dr. Armstrong of Dublin. At the meeting for business, the chair was filled by G. W. Wood, Esq. of Manchester. Upwards of two hundred gentlemen dined together in the afternoon, at the London Tavern, the Rev. R. Aspland of Hackney, in the absence of M. Philips, Esq. M. P. of Manchester, presiding. We rejoice in learning, that this anniversary was more numerously attended than usual, and a spirit of zeal, of harmony, and Christian love prevailed throughout the proceedings. The following resolutions among others were adopted:—

“That we have witnessed, with high gratification, the active and zealous exertions of the Members and Committees of the English Presbyterian Associations, founded in London and Lancashire and Cheshire, towards the protection of property, affected by the recent legal proceedings; and that our thanks are peculiarly due to those gentlemen, who have by their writings, contributed so effectually to diffuse correct and useful information on the subject.

“That we hail the appearance amongst us this day, of the Rev. Dr. ARMSTRONG, and Mr. JOHN ARMSTRONG, as Representatives in this Association of the Unitarians of Ireland; that we accept this brotherly appointment of a deputation as a pledge of our future growing union; and that we beg that these messengers of the churches will assure their constituents that we sympathise with them in all their anxieties and difficulties, and shall rejoice in the triumph throughout their interesting country by their Christian efforts, of rational piety, religious liberty, and universal charity.

“That we have heard with high satisfaction, the Report of the proceedings at the late Centenary Celebration of the Protestant Reformation in the City of Geneva, that we thank the Genevan Church for her steadfast, pious, and successful assertion of the fundamental principle of Protestantism, the right of private judgment in all matters of religion; and that, in the name of the British Unitarians, we cordially offer to the Venerable Company of Genevan Pastors, the right hand of Christian fellowship, accompanied with our desire and hope, that peace may be within their walls, and prosperity within their temples.

“That we are impelled as well by a sense of duty, as of Christian love, to acknowledge, and to return the testimonies of fraternal regard on the part of the Unitarian Christians of

the United States of America, and to assure them that we rejoice that we are one not only in our common origin, but also in mind and heart, in faith and worship; that we tender them our cordial thanks, for the great service rendered by their invaluable writings to the cause of truth throughout the world, and particularly in Great Britain and Ireland; that we shall ever look with satisfaction and delight, upon their virtuous and Christian labours, and, we trust we may add, upon the growth and triumph of their most holy faith; and that we welcome amongst us this day, one of their respected ministers, the Rev. W. H. CHANNING, whom we receive as a brother in Christ, whose name is familiar and endeared to us, and by whom we are eager to express our admiration of his distinguished relative, Dr. CHANNING, who has rendered inestimable service to the cause that is dear to our hearts, and by the power of his genius and character, has in so many instances subdued prejudice, disarmed hostility, and caused the Unitarian name to be looked up to with honour.

“That we congratulate our Unitarian brethren at Edinburgh, upon their raising a suitable house of prayer for the worship of the One True God the Father, in that distinguished City; that we look back with entire satisfaction to the assistance heretofore rendered by this Society to the Congregation while in its infancy; that the Congregation has our best wishes for its peace and harmony, and lasting prosperity; and, that we beg our Scottish Unitarian brethren at Glasgow, Greenock, Dundee, and other places, to receive the assurance of our prayers for their moral and spiritual welfare.”

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**SUNDERLAND CHAPEL ANNIVERSARY.**—On Whitsunday and Whitmonday, the Anniversary of the opening of the Sunderland Unitarian Chapel was celebrated by the Congregation with gladness and singleness of heart.

On Sunday morning, the Rev. William M'Kean, their minister, preached from Rev. iii. 8. “Behold I have set before thee an open door, and no man can shut it;” and in the evening, the Rev. W. Turner of Newcastle delivered an impressive sermon on the relative duties of ministers and their congregations.

On Monday afternoon, above thirty of the children of the Sunday-school were examined in the chapel, by Mr. Braithwaite, the principal teacher, in presence of many of their parents and friends; after which they were affectionately addressed by Mr. Turner, who

expressed himself in terms of much gratification from their general appearance, but mostly from their readings, recitations, &c. Every heart was touched while the venerable minister impressed upon the young ones their duties to themselves, to their parents and other guardians, and especially to their Creator in the days of their youth; and the parents will not readily forget the solemnity of his charge to them to bring up their children in the nurture and admonition of the Lord.

The children then sat down to tea and cakes, which were tastefully set and served out by ladies of the congregation, who vied with each other in making the little ones happy.

In the evening, above eighty persons sat down to tea in the long room of Willis's hotel; after which Mr. M'Kean was called to the chair. After prayer and praise, many sentiments of affection, liberality, peace, union, and good will towards eminent persons, sister congregations, benevolent institutions, religious associations in the three kingdoms, and throughout the world, &c. were proposed from the chair, and by Mr. Turner and other worshippers of the Father, in speeches breathing the purest and most expansive benevolence, which were responded in heartfelt cheers by all. Hymns of praise during the evening gladdened every heart; and about eleven the company broke up, and retired to their homes, strengthened in holy resolution to increase and abound in love towards one another and towards all men.

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THE Rev. J. Taylor, lately the minister of the Independent Congregation, Leicester, has accepted the invitation of the Congregation of Christian Unitarians, Kidderminster, to be their minister.

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THE Rev. Thomas Wood, lately a minister in the Calvinistic connexion, has accepted the invitation of the Unitarian Congregation, Stamford-Street, London, to be their minister, and has published "Four lectures on the evidences and doctrines of the Christian Religion," in which he details his change of sentiment.

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THE Rev. R. Gibson, Jun. lately Curate of Fyfield, Essex, has accepted an invitation to become the minister of the Unitarian Congregation, Sidmouth, Devonshire.

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ONE of the largest congregations in the North of Ireland, lately in connexion with the Synod of Ulster, that of Killinchy, in the County of Down, has, with its minister the Rev. Mr. Watson, seceded from that body, and joined the Remonstrant Synod.

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THE Christian Unitarians of Aberdeen, convinced of the advantage and the duty of the public worship of God our Father, in spirit and in truth, and feeling assured that no good effort in behalf of a sacred cause is lost, having elected a committee of thirteen, to conduct the affairs of the congregation, and engaged a hall for a twelvemonth, neatly fitted up with seats capable of accommodating 250 persons—the place was opened on Sunday, June 12, by the Rev. H. Clarke of Dundee. Public worship will henceforth be conducted therein, by one or other of the members. May the blessing of God prosper their efforts.

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DIED, at Duckenfield, Cheshire, on Sunday, May 22, the Rev. John Gaskell, M. A. the highly respected minister of the Unitarian congregation of that place. Mr. Gaskell entered the University of Glasgow in the session 1812–13, and finished his collegiate course in 1817. His first settlement in the ministry was at Thorne, in Yorkshire, where he remained till 1820; and then he removed to the congregation at Duckenfield. The society increased considerably under his zealous and well-directed labours. A painful and severe illness seized him; and in the maturity of life, he has been removed from the scene of usefulness in which he had secured the esteem and affection of numerous friends.

ON THE PARABLE OF THE TARES, AND ITS  
INTERPRETATION.—MATT. XIII.

(Concluded from p. 255.)

Most interpreters appear to understand by the angels in this passage, spiritual beings employed to inflict some punishments on the wicked in a future state, the nature and severity of which are inconceivable to mortals. I strongly incline to think, that such works of violence and destruction are never allotted to celestial or immortal spirits. Such proceedings are the result of those turbulent passions which arise in the breasts of mortals, and are wrought to their utmost pitch amid armed bands, led on by ambitious and unfeeling commanders; whereas, in all cases in which we see the meek and benign spirit of Christianity prevalent, peace, love, and harmony abound. Our Lord personally never inflicted severe physical punishment; his precepts were those of meekness and benevolence; his miracles, almost without exception, were works of benevolence. After he rose from the grave, so far from arraying his disciples in hostility against his cruel destroyers, or employing his miraculous powers to overawe and chastise them, he engages his disciples on a message of mercy, and of the purest kindness and benevolence, toward those very destroyers; and the miraculous powers with which they are so abundantly furnished for the occasion, are replete with the richest blessings, both moral and physical. In consequence, indeed, of those Jews who rejected all his gracious overtures, persevering in a spirit of malice and hostility against all who would not conform to their views, they drew upon themselves hosts of cruel enemies, by whom they were mercilessly punished and destroyed in the fire of warfare. But these hosts were not Christians, not men actuated by the hope of immortality, as made known by the Gospel; but Heathens, destitute of the knowledge of the true God and his Christ, and of the hope of salvation. These, indeed, executed the purposes of God upon the unbelieving Jews in a similar manner as the persecutions of the same Heathens; but performed his purposes, by putting the faith, the meekness, and benevolence of the followers of Christ, to

the severest trials. But for these purposes we see he employed the turbulent passions of erring men; and that he absolutely withheld the meek and benignant spirit of Christians from engaging in any such scenes of violence, even against their most inveterate enemies, both Jews and Heathens. Had they engaged in such proceedings, they would no longer have been mild, charitable, purely benevolent. But *these* being the dispositions which he required to be cherished, at the price of great oppressions and sufferings among Christians in this life, as *preparatory* to the state of celestial spirits hereafter, he cannot surely be supposed to employ heavenly spirits themselves on such errands.

What is the lesson inculcated by the conversation between the master and his servants? They express surprise: "Sir, didst thou not sow good seed in thy field? Whence, then, hath it tares?" How has it come to pass, that so many claiming to be thy disciples, manifest by their conduct, dispositions and characters, and even principles of religion, extremely different from those which thou didst teach and inculcate, and which thou and thy first followers exemplified with so much constancy and fervour? "An enemy hath done this." They originate from a foreign source; even from a corrupt and adverse world, to which my doctrine and kingdom is opposed. Christians by *name*, they are opposed to the spirit and meaning of my religion. "Wilt thou, then, that we go and gather them up?" What is to be done to restore thy church to its purity? Shall we forcibly expel them? "Nay; lest while ye gather up the tares ye root up the wheat also with them." This is an undertaking to which you are not competent; attempt no violence against those whom you may regard as opposed to me, lest you confound the most important distinctions; and in so doing, lose your own character as my faithful followers and servants; cultivate the same patience and benignity even toward those whom you are convinced are my adversaries, as you have witnessed in my conduct toward them. At the proper time, and by the proper instruments, they will be effectually removed, and even awfully destroyed; while my true disciples will be taken under my special favour and protection.

The phrase *συντελεια του αιωνος* is peculiar to Matthew, and occurs only in this and the following passages: verse 49 of this chapter; xxiv. 3; and xxviii. 20. As this parable does not occur in the other Evangelists, there is, of course, no phrase in them with which it can be immediately compared; but in Mark xiii. 4, the words "*what shall be the sign when all these things shall be fulfilled?*" (*συντελεῖσθαι*), correspond with the words "*what shall be the sign of thy coming and of the end of the age?*" Matt. xxiv. 3; and in Luke xxi. 7, the words, "*when shall these things be? and what sign will there be when these things shall come to pass?*" The occasion of these questions, was our Lord's prediction of the total demolition of the temple, which, in all the three Evangelists, is expressed in very nearly the same words, and they are remarkably explicit. The first object of their inquiry then, was, when the Jewish temple would be destroyed? The whole of their interrogatory appears to amount to this—"When, and by what means will the Mosaic dispensation be removed, and give place to that in which thy authority as the Messiah shall be introduced and become paramount?" It is clear, that if they were referring to the *end* or *termination* of any thing excepting that of the temple, they must mean that system of worship, which at that period continued to be regarded as inseparably connected with the religious services at the city and temple of Jerusalem. The prediction concerning its *destruction*, and in the course of that very generation in which they lived (see ver. 34), seems to have caused great surprise and confusion in their minds. They could not imagine, that a temple which appeared to be built in a manner suited to resist the tooth of time, almost to an interminable extent, could be destined to be soon so totally overthrown; nor could they form any conception how an event so apparently at variance with the worship and service of the true God, could comport with the introduction and prevalence of that universal kingdom which the Messiah was destined, according to the predictions of Daniel, Isaiah, and other ancient prophets, to erect. It appears evident, that the purport of their inquiries was, not in what manner this world will come to a final

termination, or in what manner God's kingdom by his Messiah on earth will *terminate*; but by what means will it be established and effect its conquests over all opposing authorities? What signs or tokens will there be of its approaches, corresponding with Daniel's vision, ch. vii. 13? By what possible means could the disastrous event, which our Lord now predicted, be made to coincide with the glorious events under Christ, which they had now so much reason to anticipate at no great distance of time? To such interrogatories, his answer, predicting the spread of his Gospel, and his "sign to be seen in the heavens," immediately after the fall of Jerusalem, directly applies. It gives no intimations concerning the end of our world, or the *terminating* events of his kingdom on earth; but it announces to those who were eagerly looking forward to his approaching kingdom, the circumstances of its introduction, and the means of its extensive spread among the nations. The language in which this part of his prediction is delivered, however, consists of figures bearing a resemblance to those in the concluding part of his interpretation of the parable. "They, the tribes of the earth, shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a sound of a great trumpet, and shall gather together his chosen from the four winds, from one end of the heavens unto the other end," Matt. xxiv. 30, 31. Observe, he says, "This generation" (that in which our Lord lived) "shall not pass till all these things be fulfilled." The expressions, however apparently applying to scenes and events beyond the sphere of our world, must be so interpreted as to apply to transactions actually occurring at that period within it. Mark xiii. 27, introduces the word τότε, *then*; "and *then* he shall send his angels," &c.; on which Dr. Whitby notes, "Here the *then* in St. Mark so plainly shows that this relates to the same time mentioned in the foregoing verse, that no explication of these words referring them to a long time after the destruction of Jerusalem, ought to be admitted as the true sense of them. Dr. Lightfoot gives the sense of these words, thus: 'When Jerusalem shall be reduced to ashes, then shall the



Son of Man send his ministers (Christians) of several nations, from the four corners of the heaven; so that God shall not want a Church, although the Jewish nation be rejected, the Churches of the Gentiles succeeding to her.’”

Whatever, therefore, is meant by “the end of the age,” we are led, in this place at least, to look for its *commencement* (if I may be allowed an expression, which, when taken in its most literal sense in English, appears to express something very like a contradiction) at the period of the fall of Jerusalem, and the first extensive promulgation and prevalence of the Gospel. We read, Heb. ix. 26, of the first appearance and death of Christ at “the end of the ages,” *συντελεια των αιωνων*, rendered by Mr. Wakefield, “the *conclusion* of the ages,” clearly meaning, I conceive, the last or concluding dispensation of God to mankind; that dispensation which is destined to form the consummation of his purposes toward them. This, in all probability, is the idea expressed, chap. i. 2, of that epistle, *δι̐ τους αι̐νας επο̐ικσεν*, “through whom he constituted the ages.” Christianity is not only the *last* of the Divine dispensations in the order of time, but it includes the grand purpose for which they were severally introduced, and *finishes* or *consummates* the general design of God in their introduction, successively from the beginning to the end. So, according to an able and learned writer in the Unitarian Magazine (vol. i. p. 185), *επ̐ εσχ̐ατου των ημερων του̐των*, chap. i, 2, ought to be rendered, “at the end of the days,” that is, “at the close of the dispensations.” He renders the closing words of the verse, “through whom he hath *completed* the ages, or brought to a close the series of the divine dispensations.”

The last, or concluding age, then, is the Christian dispensation, which was introduced by the ministry, death, and resurrection of our Saviour; obtained a remarkable spread and powerful influence over a considerable portion of mankind, about the time of the subversion of the Jewish State; and, when it hath come to its full power and prevalence, shall experience a complete deliverance from every thing or person, that, however blended or confounded with it, is really adverse to its nature and design. “The Son of Man

will then send forth his angels, to gather such things and persons out of his kingdom, and to cast them into a lake of fire." A marked difference, from the advances of knowledge and the progress and influence of just views of the Gospel, will become more and more conspicuous between its sincere and faithful advocates, and its interested, bigoted, and ambitious opponents, however they may assume to be its adherents and protectors. The latter will be formed into a separate body, and will wear a warlike attitude; against whom, an army, at least much more enlightened and liberal in their principles and conduct, will be arrayed. They will fight the last great battle with these advocates of antiquated corruptions, and will prevail. The beast and the false prophet will be cast into the lake of fire; civil and antichristian domination will be extinguished, never more to appear; its persevering advocates will be destroyed, either as it respects their persons or their principles. They will be killed by the sword which proceedeth from the mouth of him that sat on the horse. "Then will the righteous shine forth as the sun in the kingdom of their Father."

HOMO.

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#### TITHES *versus* TOLERATION.

June 4, 1836.

AMONG the *King's Tracts*, in the British Museum, is a pamphlet (No. 781) printed in 1659, and entitled "Tithes Vindicated; with a short caveat to the weaker sort of people, to beware of these deluded and deluding Quakers." The following extract from the first page, is a curiosity:—"What a warning may it be for Christian states hereafter, how they make Acts for Toleration; and especially for ministers how they print and plead for toleration, as some of ours have done, and now reap the fruit of their doctrine, in these Quakers, by whom, I hope, God hath, by this time, convinced them of their error; though, in the meantime, the Church of God hath groaned, and is likely to groan, under the toleration so much pleaded for."

As the tract was anonymous, it would be vain to inquire after the spiritual watchman who uttered this

“warning” against the heinous sin of toleration. He surely “knew not what spirit he was of,” and would, probably, have been found among the Presbyterians—those eminent Protestant persecutors—during the Commonwealth and the Protectorates. Happily, the “priests writ large” (whatever your *Kirk*, “dressed,” we may begin to hope, “in a brief authority,” may venture now and then to exhibit) are very ill represented by the English *pseudo*-Presbyterians of the present day, whom Lady Hewley and the sapient Vice-Chancellor have lately brought into so much public notice. These, I trust (to accommodate a phrase of the late Dr. Geddes), will never forget that Unitarian is their name, though it may be convenient and even allowable sometimes, to assume Presbyterian as a surname.

R. H. S.

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THE MORAL PHILOSOPHY OF SCIENCE.—No. VI.

GEOLOGY.

CURIOUS and instructive is it in the highest degree, to notice carefully how the sciences meet, and blend, and mutually lend each other aid. Co-operation, even amidst the fiercest conflict, is their ceaseless aim, their law, their very being's end. They differ, only to agree. “All are but parts of one stupendous whole;” and, like the varied movements of a machine, the working and counterworking, the swift and slow, the great and small, are directed to the accomplishment of one object. Geography tells us what the earth really is in bulk, form, appearance, and natural and artificial divisions. Chemistry informs us what are the constituents of all terrestrial substances, and what changes, decompositions, and compositions, are effected by the agencies of electricity, light, heat, and affinity; and Geology teaches us what are the present arrangements of those substances of which the shell or crust of the globe is composed, and by the help of chemistry and the science of calculation, enables us to form rational opinions as to the past state of the earth on which we dwell. Commingled in confusion appear the rocks of the mountain and soils of the valley. The wreck and ruin of a former, better world, seems the

surface of the present. Earthquakes, volcanoes, and inundations, wear the aspect of mighty monsters of destruction, whose constant employment is to deform the earth and torment its inhabitants. But Geology soberly enters the mine and the cavern, and climbs to the mountain-top, and below and above patiently examines the position and nature of the various strata of the globe, and arranges the results of her investigations, and eventually shows, that there is perfect order amidst apparent discord, improvement where there seemed a ruin, and beauty and benefit springing from what wore the appearance of deformity and injury. 1st, She has discovered that below all other layers of material which have come under investigation, is the solid frame-work of the globe—the *primary rocks*, consisting of granite, quartz, and similar substances. Then she has found, 2d, transition rocks, including slate, sandstone, and other minerals; 3d, secondary rocks, embracing coal, chalk, limestone, millstone, &c.; 4th, tertiary strata, made up of clay, marl, sand, &c.; 5th, volcanic and basaltic rocks, composed of lava, basalt, and greenstone; 6th, alluvial strata, being a combination of sand, mud, clay, pebbles, &c., to which may be added, vegetable earth. The primary rocks have in places been by some power forced up through the other layers and converted into lofty mountains, but for which, the existence of such rock might not even to the present day have been a fact to be met with in the whole storehouse of human knowledge. By this up-breaking, however effected, man was made acquainted with stores of mineral wealth, and enabled to appropriate them to his use and comfort. It has taught him, too, that although vegetable and animal remains are found in the alluvial, tertiary, and secondary strata, no such remains occur in the primary rocks. These, then, form the starting point of Geology. On these, as of extremely ancient date, she takes her stand, and looks around upon the globe, cased with solid rock, the foundations of the world, but wholly destitute of either animal or vegetable life. Nothing living, nothing growing, nothing but dull inorganic matter moving. But, anon, Geology sees the spreading out of transition rocks, the addition of water, and the

organization of inferior living beings. Then she beholds the deposition of secondary rocks, and the formation of creatures of a higher grade. In succession she sees the tertiary, the volcanic, and the alluvial formations, with a series of vegetables and animals, occupy the face of the earth, and in the revolution of ages issue in the present arrangements of its shell.

Having traced the progressive transformations of the earth's crust, Geology sets herself the task of ascertaining, by the help of certain data now possessed, what periods of time must have been expended on the various sections of this great work. The result of this inquiry is, that two thousand years have but sufficed to produce a thin layer of coal near Stirling; and that, at the same rate, two hundred thousand would be requisite to produce the Newcastle beds; while many times that period seems to have been consumed in the maturing of some of the strata of rocks. Again, it is found that the more elevated points of the earth are wearing down under the friction and dissolving power of water, and floating with the stream either into the valley or the sea, to be there consolidated into masses, which by some future inhabitants of the world will be found at vast depths below the then surface of the earth.

Two or three states of the earth are ascertained each to have continued for a considerable length of time without any material change. During one of them, generations of animals peopled its surface totally different from any which now exist. These ancient relics are by Geology named organic remains. Comparative Anatomy assists the student to determine what must have been the forms, sizes, and habits of these extinct races; and the investigation conducts to the conclusion, that there has been in the ascertained history of our globe, a period when it was not adapted to sustain either vegetable or animal. That this was followed by another period, during which it was fitted only to beings of the inferior or more simple forms of organization; that to this succeeded another period, when more numerous classes of animals, and some species of them much larger than the elephant, possessed the earth uncontrolled, unseen by a single human being; and that it was not till a later period far,



that man had a place among the inhabitants of the world. A slow progressive movement has thus raised the surface of the globe from an extended barren rock, without variety, without a plant, without a thing with life, to the beautiful, busy, densely peopled world which we now behold. Instead of looking upon the wreck and ruin of a former better world, we see the results of a long series of organic improvements; fire, water, electricity, and chemical affinities, being the agencies by which the changes for the better have been effected; and lightnings, tempests, inundations, earthquakes, and volcanoes, merely the indications and proofs that the agents are plying their powers, and performing their allotted tasks, and carrying forward the renovation to a still more perfect condition. The present races of beings are deriving inestimable advantages from the changes and even convulsions of antiquity. An ancient mountain, mouldered down, has become an outspread soil, giving sustenance to herbs and trees, and food to man and beast. A new mountain thrown up, has been found a vast mineral treasure, presented in answer to the wants and requests of man. Vegetable remains become immense storehouses of coal. Animal products form repositories of lime. And crystallization is ever supplying the demands for the various salts and gems. The manufactory, the edifice, the diamond-decked fair, all testify that the present race is what it is by the agency of past changes. Is man, then, to mourn over those occurrences by which he is so essentially benefited? Oh, what ingratitude—impiety! Thoughtless mortal! go to the mart where every metal glitters in articles of ornament or use, and as thine eye delights itself in contemplating those objects by which human ingenuity is displayed, think of the processes by which the assemblage has been produced; think of the boring and blasting by which the unsightly ore was obtained; think of the fire and filth amidst which the metal was extracted; think of the violence by which it was wrought into form; think of the grinding, filing, and polishing; and, when thou hast thus reflected, think again, why thou shouldst either find fault with thy God, or talk of his being in a violent rage, because he uses fire and force to give new and better forms to the

shell of the earth. If the miner was not vindictive when he exploded the train of gunpowder, why should the Deity be termed vindictive when he employs similar agencies on a larger scale, to produce by volcanoes and earthquakes infinitely greater good? It is wisdom, not error—benevolence, not malignity—improvement, not deterioration—for the benefit, not the punishment of man.

But for the decomposition of rocks, there would be no soils; but for mountains and valleys, there could be no springs, streams, and rivers; but for former changes, the earth would not now be a habitation for man. Compared with its former state, this is a new earth, with new energies and new races of beings; and Geology and Chemistry show that it is at this moment in a state of transition to a still higher and nobler condition. The work of creation is ever advancing, in accordance with the word of God, "I create new heavens and a new earth." Every change is a creation;—if not, why is it said that the poet, the painter, and the sculptor create? They change the former state of things. A new heart, means a heart changed. A new city, is old materials in a new form. Every new phase of the earth's crust is a new creation of God. To talk of such changes being effected by nature, is unmeaning, if not absurd, unless nature be another name for God. But what are the laws of nature, save the will of God? If change, regeneration, improvement, spring from the laws of nature, they are from the will, which is the wisdom of the Deity; and, as change for the better is the order of creation, man can be acting naturally only when he is effecting changes for good. Let him be ever improving his institutions, political, social, and religious, and he is acting in accordance with nature. Let him retain such institutions unchanged, merely because they are things of antiquity, and he places himself in opposition to nature. Such conservatism is impracticable, injurious, an attempt to overrule and counterwork that enactment of Heaven by which every sublunary thing is subject to mutation. It is saying to God,—the wisdom of our ancestors was higher than thine, for they enacted laws and founded institutions, which

through all succeeding ages needed no change, admitted of no improvement. The conservatism of nature has its being in the change and onward movement of nature; and the onward movement of mind, effecting the moral, social, and religious changes necessary to exalt and bless humanity, is the only true conservatism for man. D. D.

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## PRELATIC PERSECUTIONS OF THE PREBYTERIANS OF ULSTER,

*From the Earliest Records, to the Present Time.*

“I believe that religious motives have had no more to do in the formation of nine-tenths of the intolerant and persecuting laws, which, in different countries, have been established upon the subject of religion, than they have had to do in England with the making of the game laws.”—*Paley*.

BY A PRESBYTERIAN.

THE page of history amply demonstrates, that persecution is not confined to any particular sect; and though, perhaps, no religious body ever suffered more for conscience' sake than the Presbyterians, it is to be lamented, that too often they “suffered persecution” without “learning mercy.” But the charitable spirit which prevents a Christian from traducing the creed of his neighbour, is very different from that latitudinarian one, which would make him look with indifference on the peculiar and characteristic tenets of his own. It was with no slight indignation, therefore, that we lately heard it asserted, by a minister of the Synod of Ulster, that there was no “*material difference*” between the Presbyterian Church and the Established Church of Ireland. Aware that a dignitary of the Establishment, not far from Belfast, is in the habit, not only of preaching against the ceremonies and Church government of the Presbyterian body, but of turning into ridicule, in his sermons, the very prayers of that religious community, we felt called on to tell the Presbyterians, when the citadel is assailed from without, to beware of traitors within. Recollecting, too, that the individual who made this extraordinary statement, “this loud-tongued watchman in the camp of Israel,” has always been endeavouring to cramp the public mind, and establish an inquisition in the Pres-

byterian Church, we enter our protest against an assertion, the tenor of which is calculated ultimately to destroy the dearest interests of the Presbyterian body.\* We shall have to give a brief, yet circumstantial detail, of the persecutions suffered by the Presbyterians of Ulster; and unless the Presbyterians can believe that their fathers were the merest dolts in existence, and that they themselves are fools for dissenting to so little purpose, we shall prove, without becoming polemical controversialists, that there are great and "material differences," so well known to every true Presbyterian as scarcely to require recapitulation here.† In no parish of Ireland did the Presbyterians suffer more from the persecutions of the Established Church, than in that very parish where this

\* At a great political meeting, held at Hillsborough in October 1834, the same reverend *inquisitor*, in the course of his speech, when speaking of the Established and Presbyterian Church, said, "I trust, however, that the *marriage* which has been celebrated between the two religions this day—and who shall gainsay it, who forbids the banns?—I trust that the proclamation of that *marriage* shall render it for ever indissoluble. If Almighty God join them, who shall dare to separate them." A marriage indeed!

\* The *material differences* are,—Government of their Church by archbishops, or bishops, of bishops; bishops, chancellors, deans, rural-deans; archdeacons, vicars, prebendaries, registrars, procurators, rectors, &c. &c. Were any of these offices in the primitive Christian Church? The liturgy or set form of prayers; the cross in baptism; the gesture of kneeling at the communion; the ring of marriage, and their numerous saints' days and holy days; the altars at the east, with their bowings and kneelings, were introduced by Archbishop Laud. That detestable creed, imputed to Saint Athanasius, was not written by him, nor did it appear in the world till more than 100 years after his time. The Church of England obliges all her clergy to teach, and solemnly to subscribe, "That whoever *will be saved*, before all things it is *necessary* that he hold the faith contained in what is commonly called the Athanasian Creed; *which faith*, except *every one* do keep it whole and undefiled, he shall, *without doubt*, *perish everlastingly*." Thus, in the morning, the Arians and Socinians are pronounced impossible to be saved; in the funeral service, perhaps the same evening, they are declared to be *taken by Almighty God in mercy to himself*, in sure and certain hope of a resurrection. On the ordination of a candidate, the bishop says, "Receive the Holy Ghost, for the office of a priest; whose sins thou forgivest, they are forgiven; whose sins thou retainest, they are retained, in the name of the Father, Son, and Holy Ghost." The meekness of their church canons is beautifully illustrated by Canon IV. "Whoever shall affirm, that the form of God's worship, contained in the Common Prayer, hath anything in it that is repugnant to the Scriptures, let him be excommunicated."—How long will mankind suffer themselves to be degraded by such bigotry?

reverend calumniator was lately pastor. We have yet to learn whether the present hearers are so far degenerated, as to be of the same opinion regarding churches as their passive minister. If they are, we may truly exclaim, in the emphatic words of the poet,

“Heavens! how unlike their sturdy sires of old!”\*

On the first settlement of the Presbyterians in Ulster, early in the reign of James I., they were not only granted full liberty of conscience, but their ministers peaceably enjoyed the tithes of those parishes to which they were called, together with the same privileges as the other Established Clergy, without using their liturgy; their church government being exactly the same as that of Scotland.† For many years, both clergy and laity continued to live in the utmost harmony, their ecclesiastical rules bearing in many respects a resemblance to each other; and there being no Presbyteries as yet formed, several of the Dissenting clergy were ordained by the bishops, who, with approbation of Primate Usher, left out such parts of the ceremonies as were objected to by the ministers.‡ This kind and benevolent feeling, so becoming in Christian ministers, was however soon after broken off by the rancorous hostility of the dignitaries of the Established Church. About September 1631, Henry Lesley, dean of Down, arrived from Scotland; and being there instigated by James Law, bishop of Glasgow, by his

\* The parish alluded to is Killyleagh.

† Leland's History of Ireland, vol. ii.

‡ Leland's History of Ireland: Life of the Rev. John Levingston.—Bishops and Presbyters were officers of the same order and power in the *primitive* Apostolic Church. *The Registry of the Prerogative Court* notices the following persons ordained or nominated about this time by the bishops:—November 9, 1615, Robert Cunningham (afterwards of Holywood) admitted a deacon, by Robert, bishop of Down and Connor; July 7, 1614, John Ridge, collocated to the vicarage of Antrim, by the same bishop, on the presentation of Arthur, Lord Chichester; September 3, the same year, Edward Brice, collocated by Robert, bishop of Down and Connor, to the prebend of Kilroot—and on the 17th of the same month, he was installed in the same. July 10, 1623, Robert Blair admitted a deacon by the above bishop, and soon after appointed minister of Bangor. David Devar, admitted by Bishop Ecklin to the cure of souls in the parish of Tickmacrevan, “as well as within any other parish in and through the whole diocese.” In 1630, the Rev. John Levingston was ordained by Andrew Knox, bishop of Rapho.



intrigues with Sir Richard Beaton, chief baron, and Ecklin, bishop of Down and Connor, the Rev. John Levingston, Killinchy, and the Rev. Robert Blair, Bangor, were suspended from the ministerial office for nonconformity to the Established canons. Eight days after, the Rev. Josias Welsh, Templepatrick, and the Rev. George Dumbar, Larne, were also deposed by the same prelate; but they, with Henry Culvert, or Colwort, Oldstone, and the Rev. James Hamilton, Ballywalter, proceeding with Sir Andrew Stuart, to lay their case before Primate Usher, they were restored. It is added, that Usher was "a godly man although a bishop."\* Defeated in this attempt, Henry Lesley soon after applied to John Maxwell, bishop of Ross, to use his influence against the Presbyterians, who wrote to his Majesty, that their ministers "stirred up the people to ecstasies and enthusiasms;" on which the King wrote to the Lords Justices of Ireland, and by them, to the bishop of Down and Connor, "That Messrs. Dumbar, Levingston, Blair, and Welsh, should be tried and censured." Accordingly, in May, 1632, these ministers were deposed by Bishop Ecklin. Mr. Blair soon after proceeded to London; and after tedious waiting, procured a letter from his Majesty to the Lord Deputy Strafford, in which the King declared, that if there was nothing against them but nonconformity, they might remain unmolested. On Mr. Blair's return to Ireland, and presenting the letter to Strafford, he took no notice of its contents at that time, having received secret instructions from the notorious Laud, who then directed all ecclesiastical matters. He afterwards replied, that he knew his Majesty's mind much better than he did, "and so dismissed him with opprobrious language;" yet, through the influence of Lord Castle-Stuart with Strafford, they were again restored to their parishes in May 1634.† About September, the same year, their persecution was renewed with still greater rigour. Strafford being incited by Bramhall, bishop of Derry,‡ a devoted servant of Archbishop Laud, who, on the 14th October

\* Life of the Rev. John Levingston.

† Life of the Rev. Robert Blair; Life of the Rev. John Levingston.

‡ Oliver Cromwell called him the Irish Canterbury.—*Leland*.

1633, we find thus writing to the Deputy, "And for Dr. Bramhall, I think, with your lordship's direction and countenance, he will be able to do any service that can be put upon him." September 12, 1634, Strafford, writing to Bramhall, says, "I have received and perused your letter; and according to your desire, I have written to my Lord Bishop of Down concerning Mr. Blair, Mr. Dumbar, and those other refractory ministers that refuse to conform themselves to the order and discipline of the superior government."\* Accordingly, Mr. Blair and the others were summoned to attend the court of Bishop Ecklin, where sentence of deposition was pronounced against them for not adhering to the canons of the Established Church. On this declaration being made, Mr. Blair arose, and with great vehemence cited the bishop "to appear before the tribunal of Jesus Christ," to answer for his actions committed against his conscience. The bishop with equal vehemence cried out, "I appeal from the tribunal of the justice of God to the throne of his mercy;" on which Mr. Blair replied, "your appeal is rejected; for you know what you are doing is directly against your conscience, which has made you witness to us as the servants of Jesus Christ." From this period, the parish churches throughout the counties of Down and Antrim were suffered to fall to decay, and the tithes of some parishes were again employed to the maintenance of the Roman Catholic clergy.†

In the latter end of 1634, a convocation of the Established clergy was held in Dublin, where, by the influence of Strafford, the Thirty-nine Articles of the Church of England were adopted for that of Ireland, and a new book of canons was ordered to be compiled for its better maintenance.‡ Throughout their proceedings it appears that this convocation was merely an assembly of the creatures of Laud and the Lord-Deputy, who had been called together for the purpose

\* Rawdon Papers; Strafford's State Letters.

† Fleming's Fulfilling of the Scriptures; Carter's Ormond.

‡ Strafford's State Letters. Prior to this time, the Irish Established Church was ruled by Canons, made in 1615, which differed in many respects from those of England, and resembling the *Confession of Faith* of the English Dissenters.

of giving some appearance of legality to their tyranny. Their procurator was Henry Lesley, dean of Down, who was so completely the minion of Strafford, that when any question was propounded, he adjourned the court till he informed the Deputy of its import, and received his instructions how to proceed; and afterwards, if approved by him, they were immediately registered. On one occasion, Dean Andrews, clerk to this meeting, having offended the deputy in framing some of the canons about to be introduced, Strafford soon after, when writing to Laud, requests, as a means to chastise his insolence, to get him appointed bishop of *Ferns*, as it was the poorest *see* in Ireland.\*

The canons made at this convocation were specially ordered to be subscribed by each minister, and read by him in his church once each year; and a clause was introduced, declaring, that all the clergy in the kingdom must subscribe to those canons or be excommunicated. This subscription the Presbyterian clergy to a man refused; on which measures were soon adopted for their expulsion from the parishes to which they had been called. For Lesley's services in this business, he was promoted, on the 4th of the following October, to the sees of Down and Connor, which at that period presented an ample field for the exercise of his tyranny;† and to assist him with all due powers of an *inquisitor*, the following proclamation was soon after specially issued for those dioceses:—

“By the Lord-Deputy.—Forasmuch as we have been informed by the Right Rev. Father in God, the Lord Bishop of Down and Connor, that the most frequent offences against God, and the greatest contempt against the ecclesiastical jurisdiction, are committed by the meaner and poorer sort of people in that diocese, whose faults, for the most part, escape unpunished, by reason the writ *de Excommunicate Capienda*, is so long before it can be sued forth and executed on them, that they remove to other parts and cannot be found; or if

\* Strafford's State Letters. Dr. Campbell of Armagh, in his Answer to the bishop of Cloyne, says that some of the Presbyterian ministers were members of this convocation; he evidently must have been mistaken. John Devereux, bishop of Ferns in 1566, and Hugh Allin his successor, had made away with the revenues of Ferns. † Strafford's Letters.

they be taken, their poverty is such that they cannot satisfy the sheriff and other officers' fees due for taking them on that writ; whereby the officers become negligent and backward of doing their duties;—We, therefore, desiring the suppression of sin, and reformation of manners, have thought fit to strengthen the ecclesiastical authority of the said Right Rev. Father in God, the Lord Bishop of Down and Connor, with our secular power; and do therefore hereby give power and authority to the said Lord Bishop, his chancellor or chancellors, by their several officers by them to be appointed, to arrest and attack the bodies of all such of the meaner and poorer sort that after citation shall refuse to appear before them, or appearing, shall omit or deny to perform and undergo all lawful decrees, sentences, and orders, issued, imposed, and given out against them; and them, so arrested, to commit and keep in the next gaol till they shall perform such sentences, or put in sufficient bond, to show some reasons before council-table, of such their contempts, &c. willing all justices of the peace, &c. in that diocese, to be aiding, &c. as they, &c. Given, &c. Feb. 16, 1636, Thomas Little.”\*

(To be Continued.)

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#### LIBERALITY OF THE CHURCH OF SCOTLAND IN 1775.

*To the Editor of the Christian Pioneer.*

June 4, 1836.

SIR,—The annexed paper is at your service. It is a *North British* subject, well suited to the design of the Pioneer. Some among your readers may possibly give an account of Andrew Ross, who, I dare say, has long joined the great majority. The paper came into my possession a few years since, among the manuscripts of a deceased, learned, and religious friend,—one, who by precept and example, had encouraged his fellow-Christians to break “every yoke,” and to “stand fast in the liberty with which Christ has made us free.”

OTIOSUS.

\* Neilson's Historical Collections.

*"Unto the Rev. Presbytery of Stranraer, the Declaration and Petition of Mr. Andrew Ross, Minister of Inch,—*

"Humbly Sheweth,—That your Petitioner being deeply sensible of the invaluable blessing of religious liberty; considering also that the fundamental principles of the Protestant religion are, that the Holy Scriptures are the only rule of faith and practice—that the exercise of private judgment, is the undoubted right and duty of every Christian—and that Jesus Christ himself, who is constituted the sole head of his church, has commanded us to search the Scriptures, and to stand fast in the liberty wherewith he has made us free,—it gives him much concern to observe, that a practice prevails, which contradicts these principles, which we all profess, namely, the compiling of Articles, and Confessions of Faith; and the requiring a subscription or belief in them, as a condition of ministerial communion. Such a requisition, he is convinced, supersedes the duty required of Christians, to search the Scriptures; precludes the exercise of private judgment in religious matters; and is a manifest usurpation of the prerogative of the Lord Jesus Christ, who has neither himself, nor by his apostles, invested any man, or body of men, with authority to impose their explications of Scripture on the consciences of their brethren.

"Wherefore, being deeply impressed with these sentiments, and firmly persuaded, that it is his duty to assert his religious liberty, by earnestly contending for the faith which was once delivered to the saints in the Holy Scriptures,—after mature deliberation, finds he cannot, with a good conscience, hold the office of a minister of this National Church, on the terms of his admission to that office, which respect the Confession of Faith, the Formula, and the questions put to him before the congregation at his admission. He considers his compliance with them to be subversive of his religious liberty, dishonourable to his Christian profession, and a virtual renunciation of the allegiance due to our divine Lord and Master. With deep regret, he finds himself entangled in a yoke of bondage; an antichristian yoke, which he is no longer able to



bear, and which in the bitterness of contrition, compels him to exclaim, What have I done! Is there not a lie in my right hand! (Jer. viii. 6; Isa. xlv. 20.) In such a condition, he feels himself under an indispensable obligation to obey the command of our blessed Lord, who says, "If thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Therefore, according to the spirit of this command, and in opposition to all worldly considerations, your Petitioner now publicly and judicially declares, that he retracts his subscription to the Westminster Confession, and to the Formula; and also retracts the assent given by him, to the questions put to him at his admission, so far as they relate to that Confession.

"He would not however be understood, as if he meant by this declaration to impugn the doctrines contained in the Confession of Faith, but only to disclaim the authority that imposes it as a rule of faith, when there is evidently no foundation for such authority in the Word of God. He is even willing to admit that system of doctrines, for the purpose for which it was composed, and for which it was at first received and recommended by the General Assembly of this Church, namely, as an help and direction for religious instruction: provided always, that it be regarded as a mere human composition, which, though useful as an help, is not to be received as an authoritative explication of Scripture.

"At the same time, it is his earnest desire to serve God with his spirit, in the gospel of his Son. He also offers to make and subscribe a declaration, in the words, or to the effect following, *viz.*—

"I hereby declare, as in the presence of Almighty God, that I believe that the Holy Scriptures of the Old and New Testament, contain a revelation of the mind and will of God; and that I receive them as the rule of my faith and practice—that I will study them with care and attention—that I will order my life and conversation according to them—that I will instruct the people committed to my pastoral care, in the truths they reveal, and enforce on their consciences the truths

they enjoin; and that I will perform all the other parts of my ministerial office with diligence and faithfulness.

“Your Petitioner therefore prays the reverend Presbytery to receive into their records this paper, in which he retracts the engagements he came under at his admission; to allow him, as a further evidence of this, to cancel his subscription from the Confession of Faith and the Formula; and also to accept of the declaration of his faith and practice, as a sufficient qualification, according to the rules of the Gospel, for continuing him in the work of the holy ministry, in this church.

“May God in all things be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever, Amen.”

“ANDREW ROSS.”

*Presented on the 4th day of January, 1775.*

The Editor of the Christian Pioneer, is happy in being able to add some particulars to the very interesting communication of his respected correspondent and friend. In “An Historical View of the state of the Unitarian doctrine and worship, from the Reformation to our own times,” by the venerable Theophilus Lindsey, the case of Mr. Ross is mentioned, p. 560–563. The address presented by Mr. Ross to the Presbytery, is not given; but the petition of the parishioners in favour of the views entertained by their minister, is thus recorded:—

“Their Petition stands thus in the Minutes of the Proceedings of the Presbytery:

‘The Parishioners of Inch gave in a Petition to the Presbytery, expressing their high regard for Mr. Ross, their Minister, the tenor whereof follows.’

‘INCH, 24 April, 1775.

‘To the Rev. the Moderator, and remanent members of the Presbytery of Stranraer, the Petition of the under subscribers, being all indwellers, elders, and other parishioners in the parish of Inch, in behalf of Mr. Andrew Ross, Minister of the said parish, humbly sheweth:—That Mr. Andrew Ross, their present Minister, has been Rector of this Parish for these twelve years, during all which time he has done his duty among them like a faithful servant of Jesus Christ, ever labouring for their welfare, and endearing himself to his

flock by his attentive and friendly behaviour; That they know him to be a conscientious and upright man, worthy of the character he bears, and eminently useful in the country where he resides; That it is with the greatest concern they see differences arising between him and his brethren about points which they humbly think need not be so exactly insisted upon as they are; That as nothing but conscience, they very well know, has induced their minister to move in these points, they think it their duty also, to give their testimony to the same cause, and to declare their joint opinion of the subject now in debate, so far as their lights serve them; They scruple not, nay they glory to declare, that it is their firm belief, that the Scriptures of God are a sufficient standard to men both of faith and practice; they are sufficient for salvation in the sight of God, and much more should they be deemed sufficient for Christian communion in the sight of men. It is their opinion, that no church upon earth has a right to put any thing in place of the Scriptures, or to require a subscription from their ministers to any thing but the Scriptures. They think that every church should leave its members free to search the Scriptures, and not to bind them down for ever to one sense of them. In all these points they agree most cordially with their minister, and will be happy, extremely happy to live with him upon these terms."

In consequence of these petitions, Mr. Ross was allowed, after the subject had been discussed in the Presbytery, the Synod of Galloway, and the General Assembly, to continue in the ministry of the Church of Scotland, after making the following declaration, which is recorded in the books of the Presbytery of Stranraer:—

"I, Andrew Ross, Minister of the Gospel in the parish of Inch, (for the exoneration of my conscience, more particularly with respect to the terms of Ministerial communion enjoined by this Church,) hereby declare, That I firmly adhere to the fundamental principles of the Protestant religion, namely, that the holy Scriptures of the Old and New Testament are the only rule of faith and practice; that the exercise of private judgment is the undoubted right and duty of every

Christian, and of every Christian minister, and that it is the best means of discovering the true sense of Scripture; that the Lord Jesus Christ is appointed the sole head and lawgiver of his church, and the only Master in religion. And I also declare, that I reject all doctrines and practices that are inconsistent with these principles,—as witness my hand this third day of January, 1776,—ANDREW ROSS.”

In “*The Monthly Repository*” for 1823 (vol. xviii. old series, p. 324,) there is a communication from the Rev. James Manning of Exeter, in reference to Mr. Ross. From Mr. Manning’s statement, it appears that Mr. Ross continued minister of the parish of Inch, till his death; and that his widow afterwards resided at Exeter, and became a valuable member of Mr. Manning’s congregation. Mr. Manning’s communication includes a copy of Mr. Ross’s petition to the Presbytery of Stranraer; but, as will be seen on a comparison with that furnished to us by our correspondent Otiosus, probably a first sketch of the petition actually presented. Mr. Ross was, it is believed, the father of the celebrated navigator, Captain Ross.

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#### UNITARIANISM IN TRANSYLVANIA.

THE Editor of the *Christian Pioneer* has been favoured by a friend and correspondent in Paris, with a copy of a letter, dated January 7, 1836, from Lazarus Nagy of Transylvania to Colonel Harriot of Paris. He has great pleasure in laying before his readers the following extracts:—

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I think it proper to state, that in Transylvania our religious opinions are known by the name of Unitarian, as also, Anti-trinitarian; these names, in fact, being sanctioned by legal authority. It was only by these names that they were recognised and distinguished in the senate of the kingdom in 1571, 1588, 1605, and other years. They are erroneously called Arian by those who wish to traduce them, or who do not understand the difference between Arianism and Unitarianism. As for the name of Socinians, although we do not altogether throw it aside, yet very rarely do we

use it; and the rather, because Socinians differ from us in certain articles of faith. Unitarians have been called, but only at a very early period, Servetians.

With regard to the rise of our religious views in Transylvania, their increase, prosperity, and subsequent vicissitudes, the following sketch may be depended on:—Although as early as the years 1544, 1557, 1562, 1564, the seeds of the Unitarian doctrine were sown in Transylvania by George Blandrata, physician and counsellor to the king; by Nicholas Panetam; and the writings of Lelius and Faustus Socinus, and Erasmus of Rotterdam; yet it did not begin publicly to break out till 1566, after the first disputation, held on the 17th March of that year, in presence of King John II.; in which, for the first time, the Trinity was made the topic of discussion.

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Unitarianism was legally sanctioned in the senate or legislative assembly, in the year 1568. In 1571, during the reign of John II. king of Hungary and prince of Transylvania, both he and almost all the nobles of the kingdom professed it, together with about four hundred churches. After the death of John II. the state of Unitarianism began to undergo various changes of fortune. Who can adequately depict the fate of Unitarianism under the princes of succeeding dynasties! Who can describe the fate of our churches and schools, laid waste in our cities and many of our principal towns by the eruptions of the Turks, Tartars, Wallachians, and Germans! Who can sufficiently lament those horrible times, when the whole country was almost depopulated, and the chief weight of vengeance was poured forth against the Unitarians! It is impossible, however, to pass over the name of Count Steinvil, General-in-chief in Transylvania under the Emperor Charles V. who, by force of arms, robbed us of the church of Clausenburg (now the principal Roman Catholic church), the college, and various immunities which had been conferred on the Unitarians by John II. This was done in manifest contempt of the law, and ended in the benefices and endowments being transferred to the Roman Catholics; so that the Unitarian brethren were compelled to erect



a church and college by their own unaided exertions. The lost endowments were in some measure restored by the descendants of eminent Unitarian brethren, and especially by Sadislaus Zeuki, a man of very ancient family, who alone by his will bequeathed nearly £6,000 sterling in 1792; but this likewise has been diminished to such a degree, by a great depression in the value of money, that our means are on this account slight and contracted.

From these disastrous times to the age of the memorable Emperor Joseph II. the Unitarians, contrary to the express laws of the country, were grievously oppressed; so that in the reign of Maria Theresa, their churches were in many places taken away by force, divine worship restricted, the members, by means of different pretexts and machinations, forced to assume the Catholic religion, and altogether excluded from holding public offices. At length, their legal rank being acknowledged, and the authority of the laws re-established, the senate of the kingdom, in 1791 and 1792, replaced us in our ancient and constitutional liberties.

Transylvania consists of three acknowledged nations: the Hungarian, Siculican—called in the language of the country, Szerely, (being of the same origin with the Hungarian, and having the same language, and only distinguished by peculiar privileges, and by its more ancient settlement in Transylvania,)—and the Saxon;—although, besides these and others only coming under the description of *tolerated*, there are nations, among whom the Wallachians have the largest population. Unitarianism has supporters from the Hungarians and Siculicans; the Saxons adhere to Luther; the Wallachians profess the Greek and Catholic religion. The four legally sanctioned religious denominations are, the Catholic, the Reformed, the Lutheran, and the Unitarian; these having, by the laws of the country, equal rights and immunities. The House of Austria has endowed the Roman Catholic religion with many and rich possessions; the other religions subsist by their own means. Besides these religions, the Greek worship is celebrated without connection with the Catholic, and Judaism also exists;

but both these are only tolerated, not sanctioned by law, and their adherents are not eligible to public offices; so that hitherto the nobility of the three nations, and of the four legalised religions, have constituted the Senate, or legislative assembly of the kingdom.

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The number of Unitarian churches at present in Transylvania amounts to upwards of one hundred and thirty—the number of souls, according to a very recent enumeration, to fifty thousand; the principal college at Clausenburg numbers about 130 students of philosophy, and about a hundred students of humanity; the Gymnasia at Thorenburgh, 200 students, and at Keresztur, 250; so that the number of students altogether, amounts to about 700, besides elementary schools, in which the general youth of the denomination is included. In the college at Clausenburg four professors expound the theological and philosophical sciences; over the Gymnasia preside rectors, together with the professors of theology and humanity, and other public instructors. The public professors receive their salaries from the common Unitarian fund, which, in truth, ever since it has been deprived of the endowments granted by John II. is far from being opulent. The preachers of the churches, and the masters of schools, are supported by the various congregations.

Over the affairs of the Unitarian church presides a superintendent, who is both president of a Consistory and Synod; the number of diocesses in the kingdom is eight, with as many archdeaconries. The administration of the affairs of the Unitarian denomination is entrusted to the Consistory, consisting partly of laymen and ecclesiastics, and is of two kinds: 1st, a *representative* body, which, holding its sittings every week, transacts the current business; and, as its name indicates, submits, 2dly, to the general or Supreme Consistory, which, assembling every year in one or two towns, deliberates upon all matters relating, whether generally or particularly, to the state of the Unitarian community.

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The new pastors, after an examination in theology, are consecrated to their office in the Synod.

## REVIEW.

*Scriptural Views concerning the great and important Doctrine of the Atonement: the substance of a Discourse, delivered on Sunday, December 13, 1835, at the Unitarian Chapel, Ipswich. By Joseph Ketley, the late Pastor, in consequence of his change of sentiment on that subject.*

THIS is not, truly, an extraordinary production; but it is a sermon produced under extraordinary circumstances. Its author was, till 1818, a Calvinist. He then became a Methodist; in a short time afterwards, a Unitarian; was then taken up by the Unitarians, and studied for the ministry; and subsequently settled at Ipswich, as the pastor of the Unitarian congregation in that town. Here, up to Sunday, December 6, 1835, he performed the duties of a Christian minister on Unitarian principles; but on the following Sunday, delivered the sermon now before us, which was the first hint the congregation received, that a change of opinion had taken place in their preacher. The alteration in his views appears to have been the work of only a few hours. It is true, Mr. Ketley tells us, that for ten months he had frequent discussions with the Rev. P. E. Butler on the doctrine of the atonement, and that he had also been reading Magee, Dr. Pye Smith, Dr. Wardlaw, and similar works, twelve hours a-day, for three months. But it was on the Saturday only, previous to its delivery on the Sunday, that his confession was written, and then too, as he confesses, under a nervousness induced by his hard reading, and amidst great perturbation, at the thought of the most painful disclosure which on the morrow he was going to make to the world; and, certainly, more numerous and convincing proofs of the entire subjection and confusion of intellect, by the domination of mere feeling (which is a species of monomania), than we have in this sermon, could not have been furnished in the same space. It is all terror and trepidation. A piteous cry comes from it, saying, it must be so, because it is so; and it is so, because it must be so. The author will not lean to his own understanding, and yet he will trust his own understanding that he must be infallibly right as to the sense in which he now understands the atonement, because that sense accords with

his morbid sentimentality. He announces opinions, such as God alone, by his influence, could enable him to proclaim; and yet the truth beamed upon his mind from Dr. Wardlaw, and he was fairly beaten out of his late opinions, and into his present ones, by the Rev. P. E. Butler, Curate of St. Margaret's, "with whom," says Mr. Ketley, "I disputed my ground, inch by inch, but was forced to yield, post after post, as untenable." And so, because Mr. Ketley fancied himself beaten by Mr. Butler (for it could be nothing but fancy while the Bible was extant), he next fancied, that therefore he was re-converted to his former notions by the immediate influence of God, and that therefore Unitarianism must be unscriptural, false, and fatal, and Trinitarianism must be scriptural, true, and saving! Strange logic truly. But no marvel that it should seem good logic to a mind in so deplorable a state as to the value and force of evidence, as to be capable of asserting, that "there is the same evidence existing to prove the genuineness of the two first chapters of Luke and Matthew, as exists for the remaining portions of the Gospels in which they appear." No marvel that the most irrational propositions should seem far preferable to the most rational, in the distorted vision of him who can say, "I see most clearly, that I have made the teachings of revelation to coincide with what appeared to me *rational* views, without suspecting what, after careful thought on the subject, will appear very evident, that this is a most fatal principle; and that while it has the appearance of being reasonable, is the reverse, and so far from securing rational interpretation, renders it impossible." If this is not the language of insanity, what is? If this is not shutting the eyes, and saying, I now see clearly that the only way to see clearly is to shut the eyes, and it is a most fatal principle to keep them open, and impossible then to see, there can be no meaning in the words. To make revelation coincide with rational views, is evidently a most fatal principle, which, while it appears reasonable, is the reverse; for, to make the teachings of revelation coincide with rational views, renders the securing of a rational interpretation impossible! Oh, how would Mr. Ketley, when in his right mind, and

sound in scriptural faith, have exposed such absurdity, had it been displayed by his Trinitarian opponents! "I ascribe my change of sentiment," says Mr. K. "to the effectual operation of the Divine Spirit." Does the effectual operation of the Divine Spirit, then, dictate such wild incoherence, such woe-begone rhapsody, as this sermon presents? Can the Divine Spirit, which breathed reason into man, dethrone man's rational faculties, in order to give him rational interpretations of Scripture? and does that Spirit say, use reason to prove the Bible the Word of God, but believe those doctrines which appear the most irrational, as the only doctrines that are rational? If reason must not be used on divine things, then it cannot decide that the Bible is true; no, nor even determine that divine things are not to be investigated by reason. Where, in the Bible, is the proposition—this doctrine is to be believed, not reasoned upon? The truth is, Mr. Ketley's childish associations have defeated his judgment and vanquished his reason; and the reinstatement of his early impressions, he calls the perfection of reason, though irrational, and the pure teachings of the Divine Spirit, though only the teachings of a disordered imagination. But suppose a young man, brought up from his infancy a Unitarian, were to turn Trinitarian, study for the ministry, and continue fourteen years a Trinitarian pastor, and then, on a Saturday, should write a recantation sermon, and preach it on Sunday, in which he told his Trinitarian congregation, that he had been leading them wrong, because he had given them reasons for every doctrine taught; but now, by the effectual operation of the Divine Spirit, he found that Unitarianism was true, though not upheld by the principle of making it accord with rational views,—what would Mr. Ketley himself say of him? Doubtless, that the man was either insane, or impiously presumptuous. And is Unitarianism less true, and Trinitarianism more so, because the former has all reason and Scripture on its side, and the latter, all reason and Scripture against it? And are mere fancies and feelings better evidences of truth than the plain language of the Bible, and the according testimony of reason?

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*Observations on Heresy & Orthodoxy; by the Rev. Joseph Blanco White. London: J. Mardon. 8vo. p. 120.*

IF Spain would send us a million such men as this most worthy son of hers, she would enrich us more than if she had sent us all the gold and silver she ever abstracted from her American mines. But then, if she had a million such sons, she would not send them to Britain, or elsewhere, but retain them on their native soil; for such a number of such gifted, glowing, God-honouring minds, would convert Spain to an earthly paradise, out of which the great and good would have as little thought of wandering, as had Adam and Eve to leave their blissful Eden. And if England had a million such sons, she would be blessed herself, and prove an instant blessing to surrounding lands. Joseph Blanco White was a Spanish Catholic priest. After residing some years in England, he proceeded to Oxford in 1814, to devote himself to the study of theology, and to qualify himself for a minister in the Church of England. Having adopted Unitarian views as early as 1818, he declined to accept church preferment; but by a process of logic, adopted, it is well known, by vast numbers, he so far kept his convictions under the control of his early associations and sympathies, as to remain till 1829 in communion with a church whose doctrines he could not cordially believe. For the last six years he had been endeavouring to make his mind and religious feelings accord with Sabellianism, and force himself to render religious worship to Christ, as the image of God. But finding that the devout contrivance would not bear examination, and that Sabellianism is only Unitarianism disguised in words, he at length resolved to make an open avowal of his theological views, and to give a solemn assurance, that the study of the New Testament *alone* made him a Unitarian.

This admirable work consists of five letters, three appendices, and some notes. To say that they are powerful, logical, and perspicuous, were very inadequate praise. And even to extol the beauty of their composition and the mellifluence of their style, were not to exhibit their chief merit, their highest worth. These are derived from deep pathos, lofty sentiment,

and a full stream of pure benevolence, sent forth from the fountains of the soul. Life, light, and joy spread richly over each page, and we feel as if elevated and bettered as we read. A vivifying influence comes from the volume, more potent than that which is commonly diffused by works on similar subjects. The author's aim, most clearly, was not simply to make a book. He labours not to produce mere and momentary effect. Out of the abundance of a warm heart, he speaks under the direction of a sound head; and he tells only that which he has seen, learned, and experienced. The relation is another powerful testimony to the truth and superior tendency of Christian Unitarianism. A man of learning, talent, piety, strongly imbued from infancy with the doctrines of Trinitarianism, becomes, in spite of himself, his feelings, all his early associations, and even worldly interests, a Unitarian. No such a conversion from Unitarianism to Trinitarianism ever occurred. No instance can be given, in which a man who was educated a Unitarian, for the Unitarian ministry, came before the public and proclaimed to the world, that he had been convinced that Unitarianism was false and Trinitarianism true, by reading the New Testament alone; and this, too, in spite of himself, his feelings, and even his worldly interests. If, then, conversions to a system of theology be proofs of its truth, the conversion of Blanco White must be a more decisive testimony to the truth of Unitarianism, than any conversion to Trinitarianism ever furnished in favour of that system. Every Trinitarian should give the work, which has called forth these remarks, a careful, candid, Christian-minded perusal.

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*Hymns in Prose, by Mrs. Barbauld; with a Memoir and Portrait of the Author. Glasgow, Hedderwick & Son; London, Simpkin & Marshall, and R. Hunter.*

WE are glad to see every republication of these simple and beautiful hymns. They are invaluable to childhood. They open and elevate the mind; they cherish the purest feelings of the heart; they associate all that is wise, and powerful, and good in creation and

human nature, with the One Infinite Father, whose perfections the one illustrates, whose image the other bears. The lessons they inculcate are indelible; they recur amidst the bustle and toils of maturer years, refreshing the soul with the hallowed influences of their innocence and wisdom. We are particularly pleased with this edition, because it includes *all* the hymns. In some editions, the 10th, 11th, and 12th hymns are omitted, we presume, because they teach the child to reverence human nature, and show that it, as well as every other work of God, is very good. The Memoir is a pleasing addition to the hymns, and the Portrait presents a pleasing idea of the author, the treasures of whose well-fraught mind were ever poured forth for the mental and moral improvement of human kind. There cannot possibly be a better present than "Hymns in Prose" to the rising generation.

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## MONTHLY RECORD.

AUGUST 1, 1836.

THE following statement appeared in the *Glasgow Herald* and *Liberator* newspapers, on the 4th and 9th July. The "Appeal to the Inhabitants of Glasgow," has reached a fourth edition; but the Committee of the Tract Society seem contented with the brand of falsehood—they remain silent.

*Shameful Conduct of "the Glasgow Society for the Monthly Distribution of Tracts."*

IN the Fourth Annual Report of this Society, appeared an account of the conversion, on her death-bed, of "*a Unitarian woman*." The "*Unitarian woman*" is represented as acknowledging, she never believed in Jesus "*as the Son of God*," and that "*she had always denied him*." "*Her Minister*" is held up to public obloquy, "*as a deceiver of souls*," and on her death-bed, she is asserted to have "*found it to be true by sad experience, for he had woefully deceived her*." In consequence, when "*her former Instructor called one day, she refused to see him*." "*A few days before her death, she called her husband into the room*," and warned him of his errors, and "*her husband has only been twice in the Unitarian Chapel since her death*."

On reading the Report, the Rev. George Harris, the Min-

ister of the Unitarian Congregation, Glasgow, addressed a letter to A. Mitchell, Esq. the chairman of the meeting, requesting him to furnish the names of the parties alluded to in this statement. Mr. Mitchell referred Mr. Harris to the Committee of management. To the Secretaries, application was immediately made. Their reply was, "*As we do not find your Name mentioned in the Report referred to, we cannot make the communication you request.*" Mr. Harris then wrote to the Committee, requesting a disavowal of the reference in that statement to himself and Congregation, or the names of the parties referred to in it; and their answer was, "*that they beg respectfully to decline making any further reply than has already been made.*"

"An Appeal to the Inhabitants of Glasgow, against the Misrepresentations of the Glasgow Society for the Monthly Distribution of Tracts," was then published by Mr. Harris, in which the statement of the Glasgow Society, and the correspondence relative to it are detailed at length; a statement and vindication of the rational and Scriptural faith maintained by Christian Unitarians is given, together with an exposure of the falsehoods as to principles and persons contained in the Report.

Two editions of the "Appeal" having been circulated, and no reply appearing, the Unitarian Congregation felt themselves bound in justice to their religious principles, and to their Pastor, to take up the matter. Accordingly, at a Congregational meeting, held on Sunday, June 5, it was unanimously resolved,—

"That the statements of the Glasgow Society for the Monthly Distribution of Tracts, contained in their Fourth Annual Report, in reference to the religious principles of this Congregation, being *utterly at variance with truth*—the distinguishing principles of this Congregation being, that Jesus is 'the Christ, the Son of the Living God,' and that 'the Father sent the Son to be the Saviour of the world,'—believing that the assertions respecting individuals alleged to have been members of this Congregation, are *as unfounded* as are the statements of the religious principles of the Unitarian denomination—regarding the answers given by the Secretaries and Committee of the Tract Society, to the respectful and equitable request of their Pastor, as *uncourteous, equivocating, and unchristian*,—they hereby, as a body of Christians deeply aggrieved by the *flagrant mis-statements* circulated by the Glasgow Society, respectfully but firmly demand of that Society, the names of the persons and their residence, alluded to in their Report—or *an apology as public as the offence* for the misrepresentations to which they have given currency."

This Resolution, signed by the Chairman and Secretary, on behalf of the Congregation, was, on the 6th of June, forwarded to the Committee of the Glasgow Society. On the 15th June, the Committee replied to the Secretary, that "*they respectfully decline holding any communication with the Congregation in whose behalf you write, on the subject of these Resolutions.*"

The Unitarian Congregation are satisfied that there can, with dispassionate and honourable minds, be but one opinion as to the equivocating and unmanly conduct exhibited by the Committee of the Glasgow Society in relation to this matter. Protestants have been accustomed to charge Catholics with the perpetration of "*pious frauds*" in order to bolster up their assumed infallibility. Let the *Protestants* of the Glasgow Society exonerate themselves from a similar charge, if they can. Publicly to assail the principles of a Christian Congregation, and defame their Minister—and then to skulk from the responsibility voluntarily incurred, under the shallow plea, "we do not find your name mentioned in the Report"—to persist in the denial of justice—to "decline holding any communication with the Congregation" whose principles they have maligned—presents a picture of ignorance, bigotry, and spiritual pride, as opposed to the precepts and spirit of Christ, as it is to every feeling of honesty and truth. It is by such misrepresentations and such defamation, that the public mind has been hitherto hoodwinked, scared from inquiry, and held in bondage to earth-born Creeds and Confessions of Faith. But such inglorious vassalage cannot continue for ever. Men will not much longer rest satisfied with the *mere name* of Protestantism. They will have the reality; and that consists in the exercise of the right of individual judgment, and the rejection of all human authority in matters of Religion.

The Unitarian Congregation and their Minister, have been obliged, in self-defence, to enter into personal controversy with the Committee of the Glasgow Society. Whilst they cannot but express their regret, that men, professing to be possessed of "*decided piety*," should manifest their devotion by speaking deceitfully for God—whilst they pity the ignorance and compassionate the bigotry which characterise the tale of slander contained in their Report—whilst duty to God and man has called on them to expose its falsehoods,—they trust they can with sincerity offer up the prayer, "Forgive our enemies, persecutors, and slanderers, and turn their hearts."

It is to the principles really held by Christian Unitarians, they desire to direct the attention of the public. Maligned and misrepresented as those principles constantly



are, they cling to them despite of defamation, reproach, and worldly loss, because they believe them to be in accordance with reason, in harmony with nature, and founded on the express and positive teachings of the Bible.

What is Christian Unitarianism? The belief in one Father, one brotherhood, one practice, one hope, one salvation:—one Father, the Father not alone of this family or that, this sect or that tribe, but the Father of men, the Father of the spirits of all flesh, the God and Father of our Lord Jesus Christ; one brotherhood,—all men who dwell on all the face of the earth, formed of one blood, made one in Christ, preparing for the same heaven of purity and bliss; one practice,—holiness guided by wisdom, inspired by love, binding equally on the young as the aged, on nations as on individuals, to be good, to do good; one hope,—the hope of improvement, the hope of virtue, the hope of heaven, minds enlightened, hearts purified, man happy, God glorified; one salvation,—Christ the Saviour, reigning till he has subdued all enemies to the freedom, virtue, and happiness of mankind, then surrendering his power to Him who appointed him the instrument of his mercy, ushering in the kingdom of everlasting and universal righteousness and peace, the Father being all in all, the source of every blessing, the object of all adoration, thanksgiving, and praise.

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*Manchester Unitarian Village Missionary Society.*—The Twelfth Annual Report of this Institution, was read at the annual meeting held in Cross-street Chapel Rooms, Manchester, April 24. The Society appears to have continued its benevolent operations with unabated zeal. Its preachers have visited Swinton, Astley, Risley, Padiham, Ashford, Overhaddon, Shelden, and Flagg regularly; and the beneficial effects of their labours are evident, especially in the villages of Derbyshire. The religious services have been well attended, as also the Sunday-schools, and the books of the library connected with the Society, have been widely spread.

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THE Twenty-fourth Anniversary of the Kent and Sussex Unitarian Association was held at Cranbrook, on Wednesday, July 13. The sermon was preached by the Rev. T. Wood of Stamford-street chapel, London, from John iv. 20. The feeling of attachment to venerable institutions, and to the manners of antiquity,

was eloquently enlarged upon; the infancy of the old time and the maturity of the modern, shown to be the view we should take of the developement of the human mind, and the progressive melioration of man. At the conclusion of the religious service, the business of the Association was transacted. About 112 persons, male and female, dined together; the Rev. E. Talbot of Tenterden in the chair. Various sentiments were proposed, and the company addressed by Messrs. Blundell of Northiam, Saint of Headcorn, Wood of London, Cook of Cranbrook, Stevens of Maidstone, Squier, Buckland, Gilbert, Edwards, Samuel Dobell, and Mace.

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DIED at Sheaf Bank, Sheffield, May 27, Sarah, the beloved wife of Mr. Joseph Gurney. It was our happiness to be intimately acquainted with this admirable woman. She honoured us with her friendship. In every relation of life she was exemplary. Her worldly trials, and they were numerous, she bore as one who practically knew they were disciplining her for a purer and better state. Her long and severe illness only served to bring out more strikingly her sweet and placid disposition. To her mind death had no terrors. She believed herself to be in the hands of a merciful Father; she was surrounded by an affectionate and promising family; her slightest wish was ministered to by a beloved sister and husband; she knew she had performed her duty whilst health and strength remained; she had peace and joy in believing; her hopes for immortality were bright. Her death-bed was a beautiful close to the labours of a virtuous life. "Her children arise up, and call her blessed."

# PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Continued from p. 306.)

IN August, 1636, the few ministers who had remained in secret about the country, were summoned by Bishop Lesley to attend his visitation, to be held in the church of Belfast;\* at which meeting also attended his fellow-tyrant, Bramhall, Bishop of Derry. Lesley preached from Matt. xviii. 17; and in his discourse he dwelt largely on the powers of the Church, and the necessity of excommunicating offenders; and declared, that it was "not the life of any man" that was "to be compared with the peace of the Church;" he concluded by declaring, that the sentences of his Church were approved of, and "*ratified by God himself.*" The five ministers who had been cited now stood forward, *viz.* Edward Brice, Braidisland; John Ridge, Antrim; Robert Cunningham, Holywood; Henry Calvert, Oldstone; and James Hamilton, Ballywalter. They were required to sign the Church canons, which they all refused; and their reasons being demanded, they boldly offered to give them, choosing James Hamilton for their speaker. This memorable conference began on the 10th August, in presence of a great number of nobility, gentry, clergy, and others, and continued for two days; but no reasons urged by the talented orator could prevail with the Bishops, and sentence of deposition was pronounced against them on the 12th. From this period, all Presbyterian ministers in the Counties of Down and Antrim were deposed; some of them fled to Scotland, and others wandered in private among their friends, occasionally lecturing to their scattered flocks in glens, woods, or barns.†

In the meantime, those hyenas of orthodoxy, the Prelates, to further their great work, the extermination of the Presbyterians, kept up a corps of spies and informers. About February, 1637, one Frank Hill of Castlereagh, gave information that Messrs. Blair and Levingston were yet in the country; on which two

\* This church stood on the ground now occupied by the Chapel of Ease, on the south side of High-Street. It was taken down in 1777; the chapel was built in 1811.

† A Sample of Jet-Black Prelatic Calumny.

pursuivants were ordered to proceed from Dublin to arrest them. Andrew Young, servant to a Mr. Barr of Killinchy, being then in Dublin, and learning that orders were issued for the apprehension of those persons, took his horse, and, travelling night and day, arrived in time to give them notice of their danger; on which they fled to Irvine in Scotland.\* In the following year, the persecution continued with still greater rigour. On the 12th of January, Strafford, writing to Laud, says, that Bishop Lesley had sent him two lists of communicants in Antrim; and adds, "I have given direction, that the Lady Clotworthy, and some of the principal Nonconformists, shall be convened before the High Commission; and e'er it be long."† "I will bring them under the obedience of their Ordinary, or send them back to their fellows in Scotland, placing better subjects in their stead."‡ On the 26th September, Bishop Lesley held his visitation at Lisburn, where he delivered a long address, from which the following is extracted. He goes on, for some time, to complain, generally, of the Churchwardens; he then says:—"And indeed, the Churchwardens, especially in the *Ards* and *Clanebeyes*, are of all others the most disorderly men, the very ringleaders of the separation; and it is for that cause they are chosen, that others may not be presented: so that it seems unto me, that, as many of them in Scotland have entered into a mutual bond to defend one another by arms, so their fellows in this diocese have entered in a bond to defend

\* The following brief notice of the ministers banished at this time may be acceptable:—Josias Welsh, Templepatrick; he died there, June, 1634–5. Edward Brice, Braidisland, died 1636. Robert Cunningham, Holywood, died at Irvine in March, 1637. Robert Blair became minister of Ayr, but afterwards removed to St. Andrews, where he died about 1666. John Ridge died at Irvine. John McClelland, minister of Newton, settled at Kirkcudbright, where he died in 1650. Henry Calvert became minister of Paisley, where he died. George Dumbar was appointed minister of Calder. James Hamilton settled at Dumfries, but afterwards removed to Edinburgh; died about 1662. Andrew Stuart, minister of Dunagore; he died there in 1634.—*Life of the Rev. Robert Blair; Livingston's Characteristics.*

† Margaret, wife of Sir John Clotworthy, eldest daughter of Roger, first Viscount Ranelagh.—*Lodge.*

‡ Strafford's State Letters.

one another by their oaths. But here I tell them plainly, that I will proceed against them—first, on the neglect of the repair of their churches; next, for their nonconformity; thirdly, for not presenting notorious offenders; and lastly, for their perjury. And if they think my authority too weak to overtake them in regard of the great patronage and countenance they have, I will deliver them unto a court that is able to deal with them. My last complaint will hold no longer. It strikes both against the clergy and the laity, for their general nonconformity and disobedience unto the orders of the church. You of the clergy have all sworn, subscribed, and promised absolute conformity; and yet, when you come amongst your people, you slide back, and for a colour of obedience, read some part of the service, it may be the Lessons, and a few Collects, as it were left unto your power to mince the service of God, cutting and carving upon it as you please. I must tell you, that those who will not be tied, neither by oaths, subscriptions, nor promises, there is nothing will tie them but a coercive power. But they of the laity are yet worse—they will hear no prayer at all. While divine service is reading, they walk in the church-yard; and when prayer is ended, they come rushing into the church as it were into a play-house, to hear a sermon. But ere it be long, I hope a course shall be taken, that they who will hear no prayers shall hear no sermon.”

On the 4th of the following month, the Lord Deputy, writing to this Prelate, says: “Send me a list of such as have revolted from their conformity, and stand in contempt of your processes, also the place of their abode; and I will not fail speedily to send our pursuivants for them, who shall apprehend and reduce them subject to the Ecclesiastical Courts.” The Bishop, in his answer to the Deputy, dated the 18th of the same month, says: “There are many, against whom he had not sufficient proof;” but those who opposed his measures were so numerous, that all the jails in the kingdom could not contain them. “I have, in obedience to your Lordship’s commands, sent a list of those Churchwardens, extracted out of my registry. If it may so please your good Lordship, to make all or



some of them examples, it will strike a terror into the rest of that faction, as they make me weary of my life." He then goes on to inform the Deputy, that "Robert Barr, Malone; Robert Niven of Belfast; George Martin of the same; David Kennedy, and Robert Rosse, had fled the kingdom for fear of the High Commission, and left their land behind them." The worthy Prelate concludes, hoping, "that by the grace of God he shall never faint in the service of God and the King."\*

Affairs proceeding thus favourably with Laud, Strafford, and Lesley,—Strafford openly avowed his determination to extirpate such of the Scots out of Ireland as refused obedience to his commands. To enable him to carry his designs more fully into execution, in May, 1639, by his influence with the prelates and a few of the nobility and gentry of Ulster, a petition was got up, praying that the Deputy and Council "would be pleased to prescribe some way, by oath or otherwise," that they might declare themselves free from any imputation of their consent in taking a bond, or *Covenant*, without his sacred Majesty's authority or assent. They conclude in the usual language of slaves, by tendering their lives and fortunes to support his Majesty's crown and dignity, and his authority in those realms. This address was signed by Henry Lesley, Bishop of Down and Connor; John Lesley, Bishop of Rapho; Robert Lesley, Lords Montgomery and Claudebey; Robert Maxwell, Archdeacon of Down; William Fullerton, Archdeacon of Armagh; James Montgomery, Alexander Colvill, and a few others. The prayer of this loyal memorial was immediately complied with by Strafford, who, in a proclamation, signed by the Primate of Armagh, and several members of the Privy Council, ordered an oath to be taken against the *Covenant*, and to "defend and maintain" his Majesty's power and authority, and not to even "protest against any his royal commands;" but to submit "in all due obedience thereunto," and not to enter into any *Covenant*, or bond; but to renounce all such, taken without the King's authority.†

Strafford, aware of the opposition that would be

\* Strafford's State Letters. † Ibid.

made to taking such an obnoxious oath, ordered all the troops in Leinster and Ulster to rendezvous at Carrickfergus by the 20th of May; these to be afterwards garrisoned in such places as were best suited to reduce the Scottish settlers to obedience; while a kind of flying army, of 1000 foot and 500 horse, under the Master of the Ordnance, was to keep moving about with the Commissioners appointed to tender the oath; or, in the smooth words of Strafford in his letter to Laud, "look on whilst the oath is given by the Commissioners, and taken by the Scots." He afterwards adds, "If there is any occasion, I am ready, at a day's warning, to march myself with the other half of the army." This hateful oath was called by the people, the *black oath*; and the army sent to force it upon them, the *black band*.\*

Agreeably to this plan, about the middle of August Sir George Radcliffe, Master of the Ordnance, with the *black band*, and the Commissioners for this special service, the Lords Claudebey, Montgomery, and Chichester, arrived at Bangor, where many were compelled to take the oath; and such as were absent, with those of the neighbouring parishes, were ordered to attend in a few days after at Killeleagh, to take the same. On the approach of the *black band* to Killeleagh, the people mostly fled; on which, warrants were issued by the Commissioners for their apprehension. Lord Claudebey, in his letter to the Deputy, dated August 23, lays the chief blame of the people's refusing to take this oath, on their venerable minister, John Bole, who, in a sermon, had declared that the oath was unlawful. He requests to know how he would act towards Mr. Bole, whom, in a contemptuous way, he calls "an old blind man." About the first of September, Mr. Bole and the people of Killeleagh, with those of the adjacent country, were again warned to attend the Commissioners, to take the *black oath*. Mr. Bole requested, on his attending, that as it was the day of his weekly exhortation, he might be permitted first to preach his sermon. This request was granted; and he chose for his text, Daniel vi. 7-10; and concluded

\* Strafford's State Letters. A Sample of Jet-Black Prelatic Calumny.

his discourse without advising those present to take the detested oath. This omission gave great offence to the Commissioners; and on Mr. Bole's coming down from the pulpit, he was compelled to kneel down in the street, along with the Provost of the town, the Churchwardens, and some Aldermen, and to take the *black oath*; and he was afterwards sent prisoner to Dublin.\* Such of the laity as could be secured, were chained together in threes and fours in iron yokes, and sent off on the same destination, and there fined in the *Star Chamber*. Thousands of them were fined far beyond their ability to pay, and were condemned to perpetual imprisonment, where they remained till after the execution of Strafford. Great numbers also perished of cold, hunger, and fatigue, in the recesses of the caves, woods, and mountains, leaving their effects to the ravages of the *black band*.†

\* Strafford, however, appears to have had little confidence in those compulsory oaths; as, soon after, commenting on the probable conduct of the Scots at Ulster, he says, "Mainie thousands in the Northe never took the oathe; and as I am certainly made believe, they now publicquely avouch it as an unlawful oathe; and for ought I see, they will shortly retourne, to any that dares question them, such an answer as Robert Bruce, Earle of Carricke, made to Sir John Comyn, who, charging him with takin, at Westminster, to King Edward, replyes with cleaving Sir John's head in twoe." "None is so dim-sighted but sees the generale inclination of the Ulster Scots to the Covenant."‡

The nation was at length roused to a sense of the injuries to which, by a strange timidity, they had suf-

\* Strafford's State Letters.

† A Sample of Jet-Black Prelatic Calumny; M S.—While Strafford was thus rooting out the Presbyterians, he was appointing his creatures dignitaries of the Established Church. In the County of Tipperary, he took the impropriate Rectory of Mortelstown from the Earl of Cork, and appointed "one Arthur Gwyn, who was but a few months before a groom to his Lordship's coachman," to the living, who was inducted accordingly. To this conduct, the Earl of Cork objected, and even took out a suit to sue Gwyn; but Strafford sent notice, "that he would not have his orders questioned, and that if he did not stop the proceedings, he would commit him close prisoner to the Castle."—*Smith's History of Cork*, vol. i. p. 90, 91.

‡ Correspondence of Sir George Radcliffe, p. 209.

ferred themselves too long to be subjected. The cries of tyranny resounded from all ranks except the *Prelates*. The Strafford faction became appalled; and their fall, even in anticipation, was accompanied by all that clamour ever attendant on the objects of popular execration. March 4th, 1640, Captain Audey Mervin, in the Irish House of Lords, impeached John Bramhall, Bishop of Derry, of high treason, in attempting to subvert the fundamental laws of this kingdom. He was immediately committed to prison; but from interest made by Primate Usher, a letter was obtained from his Majesty to stop farther proceedings against him; on which he was shamefully liberated "without any public acquittal."\*

On the 4th of April, Strafford sailed for England, in order to lay the state of the nation before the King, having made Sir Christopher Wandesford (one of his creatures, and Master of the Rolls) his deputy. He was scarcely gone, when the Houses of Lords and Commons agreed to impeach him of high treason; and a committee from both Houses was appointed for that purpose. These were strictly forbid by Wandesford to go to England; yet they all got safely off from one port or other, while Wandesford's agents erased from the journals of the House of Commons the instructions for Strafford's impeachment.†

On the meeting of the English Parliament, Mr. Pym moved for a committee of the whole House, to take into consideration the affairs of Ireland, which was seconded by Sir John Clotworthy‡ in an able speech, in which, though he did not name Earl Strafford, it was easy to perceive against whom the motion was levelled. After some debate, the motion was carried in the affirmative, and Sir John and seven others were appointed a committee to draw up charges against Strafford, who soon after furnished twenty-eight articles of impeachment.

In the third article, which is the first that relates to Ireland, he is accused of having said, that Ireland was

\* Speech of Captain Audey Mervin.—*Aikin's Biography*.

† Cox's History of Ireland.

‡ Then Member for Malden in Essex, to which he had been chosen to assist in the accusations against Strafford.—*Carte*.

a conquered nation, that the charters of its corporations were worth nothing, and did not bind the King farther than he pleased. The ninth article declares, that he gave warrants to the Bishop of Down and Connor, and other of their officers, to arrest and imprison the persons of the lower orders. The 18th article related to the new oath ordered to be taken by the people. In this article, he is charged with fining those who refused to swear; among whom was Henry Stewart and his wife, who were fined £5000 each; and his two daughters, and one James Grey, £3000 each; and imprisoning them 15 months for not paying these fines. In the 22d article, he is accused of raising an army of Irish Roman Catholics to invade England. On his trial, the minutes of a Privy Council held, was read, from which it appeared that Strafford had said, "your Majesty has an army in Ireland, that you may employ to reduce this kingdom to obedience." He was found guilty, and executed, May 12th, 1641.\*

(To be Continued.)

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THE MORAL PHILOSOPHY OF SCIENCE.—No. VII.

OPTICS.

SCARCELY can the elements of any one of the sciences be mastered, without the assistance of some other. Geology and geography are inseparable companions. Geography and astronomy no student will find it advantageous to court asunder. Chemistry stands connected with not only many of the useful arts of life,

\* Trial of Strafford; *Godwin's History of the Commonwealth*.—Laud had been previously committed to the Tower, charged with high treason, for which crime he was afterwards executed. He appears not only to have been the chief, but the greatest monster of that pack of tyrants who were leagued against the Presbyterians. When Leighton, Professor of Moral Philosophy in the University of Edinburgh, then sixty years of age, was found guilty of a libel in the Star Chamber, and sentenced to be imprisoned for life, publicly whipped, to stand in the pillory, and then to be branded, and have his ears cut off and his nose slit, Laud openly took off his cap and returned thanks to God! He also caused a Mr. Egerton to be fined in the High Commission Court, because he had connived at the importation of a few English Bibles, with Geneva notes! Yet, this is the monster whom the zealots of the Established Church have crowned with *martyrdom*!!!—*Trial of Laud; Godwin's History of the Commonwealth*.



but with all substances of which the earth is composed, every vegetable that springs from its bosom, and every organised being that lives in its air, its water, and on its surface. And as difficult as it is to mark the exact limits where one colour terminates and another commences in the shower-gilding bow of heaven, so hard is it to say where one science ends and another begins. This is a law of general being. To draw a broad line of distinction between the mineral and vegetable kingdoms is impossible, for their close juxtaposition leaves not the requisite space. From the vegetable to the animal kingdom, the distance is too short to be measured. And the irrational creation rises up to the very first step from which the rational commences its upward career towards the goal where Newton, Locke, and Franklin, with their illustrious companions, stand. Still we can speak intelligibly of distinct sciences, just as we talk of separate climates on the earth's surface, and move from one of these into another, through changes which are imperceptible.

Thus, we have passed from geography and chemistry to geology, without being hardly aware of having touched with even the weight of a fairy finger, the science of optics. We have been speaking of the appearances of the earth, of its strata, and its chemical changes, almost unconscious that to our organs of vision, and the arrangements of light, its refractions and reflections, we are indebted for the knowledge of which we have been talking. We have looked upon the beauties and sublimities of nature, the mountain's brow, the valley's face, the wood, the glen, the stream, the sea, without being sensible that the great instrument employed was the eye. As we breathe without thinking of the many muscles employed in respiration; as the blood circulates through our body, while we perceive not its rapid flow; or, as the wear and renovation of our body proceeds independently of our observation,—so, we see, and hear, and taste, and touch, and smell, by a kind of automaton process, which gives us all the pleasures of these sensations, without painful exertions of the five bodily organs to procure them. Still, the study of optics, or the science of vision, has its moral philosophy, and its peculiar plea-

sure, as an examination of its principles and phenomena will show.

Optics investigate the nature, phenomena, and laws of light and vision. Without light, the eye is useless; without the eye, light is unavailing. There seems no sublimity, no beauty, no interest in creation, on a night wearing an impenetrable mantle of pitch. And the noon-day summer sun has no power to unveil those beauties and sublimities to the view of the sightless eye. Objects themselves are not, in a philosophical sense, actually seen. Light proceeds from them to the eye; and through the coats and humours of that organ, the passing rays are converged to a point on the back part of the eye, inside, on what is termed the retina, where an image of the external object is formed, and from which a sensation is conveyed to the brain and the mind. If now the eye is closed, or turned away from the object, and the mind still retains the perception of the object, this is an idea, and this idea is more or less perfect, as the impression made is subsequently more or less distinct. When the sensation leaves no permanent impression, no idea is lodged in the mind, and the eye has not then been the instrument of knowledge. For instance; a person walking along, meets with a stranger, notices his features, height and form, and passes away with an idea of him so distinct, that the stranger would be recognised again among a thousand; but the same person, who thus got a clear idea of a single individual met by the way, walks through the crowded streets of a large city, and meets and sees a thousand strangers, without obtaining an idea of one of them sufficiently distinct and lasting to enable him to recognise that one again, if met to-morrow. It is the same by a country through which we pass rapidly on a coach; the objects are seen, and all except a few of the more prominent and striking, are in a very short period quite forgotten. There are almost immeasurable differences in the natural capabilities of men, for gathering in, and treasuring up ideas, but all are exactly alike in this, that if a sensation has not left a permanent impression on the mind, the external object which gave the sensation, has added nothing to the stock of knowledge. Hence, very often in looking at

objects, we have “eyes and no eyes.” We see but do not learn.

That which we term the positive colour of objects, is the result of the arrangements of their particles, and an alteration of the arrangement is a change of colour. But an apparent colour arises from either the manner in which light falls upon and proceeds from a body, or a peculiar condition of the eye. Nature wears no colour during a dark winter night, and she changes her aspect as often as light suffers a mutation. And a disease of the eye changes all colours to one. To investigate the properties of light and colour—the mechanism of the eye—the adaptation of the one to the other, for the production of vision—the nature and use of optical instruments—and the phenomena of optical illusions, is then, the wide, interesting, and important province of the science of optics. It acquaints us with the process, by which one of our organs of sense, brings into the mind the varied information respecting the external world, which it is its office to collect. It accounts to us for many false impressions, teaches us how to remedy some of them, and how to ward off the troublesome effects of others. It unfolds to us the details of one beautiful assemblage of arrangements and adaptations of means for the attainment of ends, which stand high in the scale of Divine benignity, and furnish the most powerful motives to grateful love.

The eye is composed of four coats and three humours, forming together what is termed the globe of the eye. The apple and sight, are mere vulgar terms, having no place in the nomenclature of optics, and referring to no definite parts of the eye. The front of the eye presents the appearance of a white exterior, enclosing a circular transparent section, under which are seen a coloured ring, and a round black spot. The white is the coat termed the sclerotica; the circular transparent section, is the cornea; the coloured ring is the iris; and the round black spot is a portion of the internal lining of the eye, seen through the hole in the iris, called the pupil; and although this round black spot appears to be in the front of the eye, it is in fact at the greatest distance that it could be from the front,

namely, the whole depth or diameter of the globe of the eye. Between the black spot and the front, are the three humours of the eye, called the aqueous, the crystalline, and the vitreous. The convexity of the several parts of the eye, brings rays of light to a focus or point, and there forms an image of an external object; and on this object, by means of the optic nerve, the mind may be said to look. When the convexity of the eye is too great, the image is formed, or rather the focus is completed too far forward from the black of the eye, called the retina, and this is short-sightedness. When the convexity is too little, the rays are not brought to a focus when they reach the retina, and this is long-sightedness. The latter may be remedied by convex glasses, the former by concave ones. As the naked eye cannot obtain a distinct image of an object held too near it, or lying too far off, the microscope is an optical instrument for bringing the image of a minute object nearer to the eye, and yet enabling the organ of vision to see it distinctly; while the telescope brings far distant objects into view.

The law by which rays of light form the images of objects, either immediately in the unassisted eye, or indirectly by the aid of optical instruments, is that which is termed refraction. Light passing out of any medium, as, for instance, the air into another, as glass or water, which is more dense, is bent from its straight course; and when a number of individual rays are each bent inwards, they meet in a point, and there produce an inverted image of the object from which such rays proceed. Another law of light is, that it rebounds from a polished surface, as a ball does from a solid body on which it strikes. This is termed reflection, and its effects are made abundantly manifest in mirrors. In passing through a prism, light divides into seven distinct colours; and hence it appears, that white is the harmonious compound of these seven colours; and the rainbow is again white light, separated by refraction and reflection in passing through falling drops of rain. The blue appearance of the sky is the result of refraction and reflection, which together bring out that one colour from the rest; and the endless hues of nature arise from arrangements of matter, by which one

colour is reflected back to the eye, while the other colours of light are absorbed by the body. A star twinkles because the stream of light coming from it, is agitated in its passage. Light travels nearly two hundred thousand miles in a second of time, and hence, if a star be as many two hundred thousand miles off as there are seconds in two hundred thousand years, (and some of them are at least this distance), it would still appear a star keeping its place in the heavens two hundred thousand years from this time, were it this instant destroyed; and suppose a new star were this day created in such far distant regions of space, and its light set out on a journey to the earth to apprise its inhabitants that such a work had been performed, it would not give intelligence to earth of the existence of the star, till two hundred thousand years had completed their course. Were the sun itself blotted out, its light and heat would continue to flow on to earth in unabated energy, for eight minutes after the great lamp of day was extinguished. But although light comes to the eye, with a velocity with which the flight of a shot from a rifle will bear no comparison, yet it is innocent of harming the delicate tissue of the eye. What a subject of wonder is the phenomenon of vision! How wise and good the Being who formed the eye, and poured forth from sun and moon and stars, such copious streams of light! Who that acquaints himself, even though it should be but slightly with this science, can fail to adore the wisdom, acknowledge the goodness, and praise the kind providence of God? Who that thinks but for a moment on the inestimable blessing of sight, can fail to commiserate and assist the blind? And oh! what crime against self can be so black, what ingratitude to heaven so crying, as inflicting injuries on the eyes by passion and intemperance! And how much must not the study and application of the principles of optics, add to the virtue and happiness of man!

D. D.

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BIOGRAPHICAL NOTICES, BY JARED SPARKS.

JEREMY TAYLOR.

AMONG those who have raised themselves from obscurity to eminence by the force of their own genius



and character, there are few more illustrious examples than Jeremy Taylor. He was the son of a barber, and born in Cambridge. The date of his birth is not recorded, but he was baptised on the 15th of August, 1613. Hardly a fact is known of his early life, except that he attended a grammar-school in Cambridge, and at the age of thirteen was admitted to Caius College in the University of that place. He was entered as a sizer, or servitor, in which capacity he was enabled, by his personal services, to diminish the expenses incident to an education at the University. His biographers mention no other event in his life, till he took his Bachelor's degree in the year 1630. Bishop Rust says, that immediately after he was graduated he was chosen Fellow, but this has been denied, on the ground that the College books of that day contain no such record. He remained at the University, however, as a student in theology, and was admitted to orders in the Church before he was twenty-one years old.

About this time, he was invited to London by his friend Mr. Risen, to supply his place as a temporary lecturer in St. Paul's Cathedral, where he acquitted himself with an ability so much above his years, that his fame reached the ears of Laud, at that time Archbishop of Canterbury. By his command, Taylor preached before him at Lambeth; and so much was the Archbishop pleased with his performance, and his manners, that he resolved to aid him in the prosecution of his studies. Through the special influence of Laud, he was preferred to a Fellowship at All Souls College, in the University of Oxford. This was not done without some delay, for the nomination of Laud, although approved by a majority of the electors, was resisted by Sheldon the warden, without whose consent the choice could not be effected. No election accordingly took place; and in such a case, by the regulations of the College, the appointment devolved on the Archbishop, who, in January 1636, established Taylor in the situation by his sole authority.

Enjoying now abundance of leisure, and all the facility for successful study, he applied himself with zeal to his favourite pursuits. To this period of his

life, we may chiefly refer those varied and extensive acquisitions, particularly in the ancient authors, which he employed with so much exuberance to illustrate and adorn his future writings. During his residence at Oxford, a report was industriously circulated, that he was inclining to the Romish faith. There seems to have been no other ground for this report, than his fondness for reading the early fathers, and the polemical divines of that church; but it was likely to operate so much to his injury, that he took some pains to confute it. While at Oxford, he preached before the University a public discourse, on the anniversary of the Gunpowder Treason, which was the first of his performances that was published. This is not equal in point of merit to his later writings, yet it contains evidences of the same powerful and fertile mind, and is marked with some of his peculiarities.

By the dedication to this discourse, it appears, that Taylor was, at the time of preaching it, chaplain to the Archbishop, and he was shortly after made chaplain in ordinary to the King. In the year 1638, we also find him settled in the rectory of Uppingham, on the presentation of the Bishop of London. The duties of these several appointments must have interfered with his studies at Oxford. In 1639, being then twenty-five years old, he married at Uppingham, and resigned his fellowship in the University. He now took up his abode amidst the scenes of his parochial labours, and much is said in commendation of the fidelity and zeal with which he discharged all the duties of his sacred office. Notwithstanding his passion for knowledge, and his studious habits, he was assiduous in ministering to the spiritual wants and temporal comforts of his parishioners. In this respect, there seems to have been a close resemblance between him and Dr. Priestley.

The period of his residence at Uppingham was apparently a tranquil and happy one. He wrote there his learned treatise in "Defence of Episcopacy," which was published by command of the King. But he was destined soon to receive his full share of the troubles of the times. The affairs of Charles I. were approaching a crisis, which left little to sustain the hopes of the adherents to his cause. In quality of chaplain to the

King, Taylor was called on to join the army. He left Uppingham in 1642, to which place he never again returned, as his rectory was sequestered; and we hear little more of him till about three years afterward, when he had retired to Wales. Anthony Wood says, that he was in the meantime at Oxford, with the King, where he received by royal mandate a Doctor's degree, in company with several other persons, whom the King was pleased to honour with these cheap rewards, since he had none more substantial in his power. In the midst of these commotions he must have found leisure, for he wrote his "Apology for a Liturgy," a laboured and very learned work, designed as a reply to the Presbyterian "Directory," then recently published. Heber infers, from what he thinks good testimony, that Taylor was taken prisoner in the battle of Cardigan, on the 4th of February, 1644. Be this as it may, he was residing in Wales soon after that date, and employed as teacher of a school, in company with a Mr. Wyatt. He assisted Wyatt in publishing a grammar, for which he wrote a dedication, but neither the success nor duration of the school is known.

In Wales, he was fortunate in becoming acquainted with Richard Vaughan, Earl of Carbery, who resided at Golden Grove, Caermarthenshire. For the liberality and kindness of this gentleman and his wife, the Countess of Carbery, he testifies on many occasions his warmest gratitude. He became a regular preacher at Golden Grove, and received a stipend from his worthy and generous patron. His greatest work, the "Liberty of Prophesying," was written at this time, and published in 1647. In his dedication of this work to Lord Hatton, from whom he had received many tokens of kindness at Uppingham, he hints at the calamities to which he had been exposed. These are his words:—"In this great storm, which hath dashed the vessel of the church all in pieces, I have been cast upon the coast of Wales, and in a little boat thought to have enjoyed that rest and quietness, which in England in a greater I could not hope for. Here I cast anchor, and thinking to ride safely, the storm followed me with so impetuous violence that it broke a cable, and I lost my anchor; and here again I was exposed to the

mercy of the sea, and the gentleness of an element that could neither distinguish things nor reasons. And but that He, who stilleth the raging of the sea, and the noise of the waves, and the madness of the people, had provided a plank for me, I had been lost to all the opportunities of content or study. But I know not whether I have been more preferred by the courtesies of my friends, or the gentleness and mercies of a noble enemy. And now, since I have come ashore, I have been gathering a few sticks to warm me, a few books to entertain my thoughts, and divert them from the perpetual meditation of my private trouble, and the public dyscrasy."

The causes which induced him to undertake the Liberty of Prophesying, and the character of that remarkable performance, may be understood from his own account of it, written ten years after its first publication.

"Though I have great reason," he says, "to adore the goodness of God in giving that success to my labours, that I am also obliged to the kindness of men for their friendly acceptance of them, yet when a persecution did arise against the Church of England, and that I intended to make a defensative for my brethren and myself, by pleading for liberty of our consciences to persevere in that profession, which was warranted by all the laws of God and our superiors, some men were angry, and would not be safe that way, because I had made the roof of the sanctuary so wide, that more might be sheltered under it than they had a mind should be saved harmless. Men would be safe alone, or not at all, supposing their truth and good cause was warranty enough to preserve itself, and they thought true; it was indeed warranty enough against persecution, if men had believed it to be truth; but because we had fallen under the power of our worst enemies, for brethren turned enemies are ever the most implacable, they looked upon us as men in mispersuasion and error; and therefore I was to defend our persons, that whether our cause was right or wrong, for it would be supposed wrong, yet we might be permitted in liberty and impunity. But then the consequent would be this, that if we, when we were

supposed to be in error, were yet to be indemnified, then others, also, whom we thought as ill of, were to rejoice in the same freedom, because this equality was the great instrument of justice, and if we would not do to others as we desired should be done to us, we were no more to pretend religion, because we destroy the law and the prophets. Of this some men were impatient, and they would have all the world spare them, and yet they would spare nobody. But because this is too unreasonable, I need no excuse for my speaking to other purposes. Others complained that it would have evil effects, and all heresies would enter at the gate of toleration; and because I know that they would crowd and throng in as far as they could, I placed such guards and restraints there, as might keep out all unreasonable pretenders; allowing none to enter here, that speak against the Apostles' Creed, or weakened the hands of government, or were enemies to good life."\*

Taylor was prompted to write the *Liberty of Prophesying* by the state of the times. The political and ecclesiastical affairs of the nation were intimately blended, and the spirit of civil discord, which raged so violently, infused itself into the religious principles and feelings of the parties; the regular clergy were expelled from their benefices, and left destitute of the means of support; and persecution, if not deemed a virtue, was hardly felt to be a crime. At this crisis Taylor came forward as a decided champion of toleration, and he pleaded the cause of charity and forbearance in the matter of religious opinion, with a boldness, eloquence, power, and learning, altogether unparalleled at that time. No person had ever ventured to speak so plainly on those topics, and no one was better qualified by his talents, his attainments, and the benevolence of his temper, to discuss them in a profound and judicious manner. There is an excess of learning in this performance, and too much deference paid to the no-

\* See the Epistle Dedicatory prefixed to the "Collection of Polemical and Moral Discourses, by Jeremy Taylor." This is a folio volume, and was printed in 1657. It contains the *Liberty of Prophesying*, and several other treatises, which had been previously published at different times in a separate form.



tions of ancient fathers, but these were faults of the age, and extraneous to the author's forcible arguments, his winning eloquence, and Christian spirit. Had he produced no other work than this, it would have placed him in the rank of the first of scholars and of Christians.

(To be concluded in our next.)

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#### THE PUNISHMENT OF DEATH.

THE Editor of the *Christian Pioneer* has much pleasure in directing the attention of his readers to the following address. It has long been the firm conviction of his mind, that the punishment of death, as the penalty of any crime, is unwise, inhuman, and unchristian. In any case, save that of murder, it is a disproportionate penalty, partaking more of barbarous vengeance than of retributory chastisement; for the perpetration of murder, it is an imitation of the crime it professes to check. It is a punishment revolting to an intelligent and benevolent mind, and hardens the heart of the spectator. The callousness with which it is witnessed by thousands, the crimes committed beneath the very gallows, are proofs of its utter inefficiency. It is high time a professedly Christian nation acted more in accordance with the spirit of the religion of Christ.

“The Committee of the Society for the Diffusion of Information on the subject of Capital Punishments, convinced that the least effective mode of protecting life and property, is by sanguinary laws, address the public on this important subject.

“The arguments against taking human life for crimes, are too numerous to allow more than a concise enumeration of the principal ones on the present occasion. The penalty of *death* excludes that which should be the immediate object of human punishment, the reformation of the offender. It partakes of the nature of revenge, which man is not allowed by the Divine law to practise on his fellow-creatures. ‘Vengeance is *mine*, saith the Lord.’ It inevitably leads, in consequence of the fallibility of human tribunals, to the ignominious destruction of innocent life, of which the history of criminal law in our own country bears ample

record; and when life is sacrificed through false evidence, or erroneous reasoning from circumstantial proof, the fatal error is irreparable.

“The penalty of death is, moreover, as an example, momentary, and of no beneficial effect: it disgusts the good, and brutalises the bad, who witness the spectacle of man cruelly destroyed by man; as an act of extreme violence, it teaches violence to the people; as an act of deliberate homicide, it diminishes the regard due to the sanctity of life, and renders murder less revolting to the ignorant mind. When inflicted for offences of different degrees of malignity, ‘it confounds the gradations of guilt in the eyes of the multitude, and incites the commission of a greater crime to prevent the detection of a less.’ In times of tyranny or civil commotion, and we know not how soon such times may occur, it is liable to be perverted to the destruction, not only of innocent, but of valuable lives, to gratify political revenge, or serve the purposes of depraved ambition. Lastly, it often produces impunity of crime, from the natural horror which is felt when the passions are not excited, to become instrumental to the violent death of a fellow-creature; and thus it defeats *the end of all punishment*, which is, not the infliction of personal evil, but *the repression of crime*.

“Experimental proofs of the inefficacy of capital punishments might be adduced to a vast extent, would the limits of these remarks permit. Our own times afford a practical testimony against them. The criminal returns prove, for instance, that there has been *less* sheep-stealing during the three years elapsed, since the abolition of capital punishment, than during the three previous years; that there has been *fewer* acts of burglary and housebreaking in the last three years, with only two executions, than in the three years ending with 1829, when thirty-eight persons suffered death for those offences. But not so of other crimes for which *capital punishment* still continues, for they have *increased*.

“The Committee invite the attention of the public to the melancholy fact of the frequent infliction of the punishment of death in Great Britain, compared with other civilised countries. In France, by the

penal code of 1832, its enactment is almost exclusively limited to the crimes of *treason, murder, and setting fire to a dwelling*; and sparingly inflicted even for these. In Prussia, during three years, ending with 1834, but 6 persons underwent this punishment, while the number of those who suffered in England and Wales during the same period, was 124, or allowing for difference of population, nearly *twenty times as many as in Prussia!* Does not this superior tenderness for human life in an absolute State, reflect shame upon constitutional England? In Holland and in Austria, as well as in the German States, sanguinary punishments are exceedingly rare; and in Belgium, the discontinuance of the capital penalty, during five successive years, has been accompanied by a *diminution* in the number of *murders*. Thus, experience proves, that in order to render the laws against crime *reformatory*, they must cease to be *revengeful*.

“If the people of England would have a *more effective* system of justice, for the protection of both property and life, let them petition Parliament for such a full and complete revision of their criminal code, as will be *consistent with Christian civilization and morals*, and will therefore, instead of enlisting the sympathies of the public on behalf of offenders, obtain for the law itself, the respect and *voluntary co-operation of the people*.

“W. B. S. TAYLOR, *Hon. Sec.*

“40 *Trinity-Square, Tower-Hill, London.*”

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#### MISREPRESENTATIONS OF CHRISTIAN UNITARIANISM.

CHRISTIANITY once constituted a sect “everywhere spoken against.” If similarity of treatment be any proof of identity of doctrine, the plea may be urged with singular power in behalf of Christian Unitarianism. The condition of the public mind, with respect to our views of Christian truth, is indeed most melancholy. It is abused, fearfully abused. The most outrageous misrepresentations are current as household words. Men of otherwise intelligent minds, partake

as deeply of the prejudice as the most ignorant. Pulpit and press, private conversation and public speech, teem alike with libels as gross as they are fabulous. And how is the wide-spread delusion to be dispelled? The name of the calumniator is Legion; and the advocate of truth is as David in the camp of the Philistines. But a smooth stone out of the brook did in the old time bring Goliath to the dust; and the still small voice of reason and revelation will be heard even midst the din and shout of bigotry and priestcraft. But that voice must be uttered, unceasingly uttered. Truth is mighty, and will prevail; but its prevalence will arise through the instrumentality of human agency. Man must labour, and God will give the increase.

Among the many obstacles which hedge up the path of free inquiry, family connection is not the slightest. It is hard to bear affection's altered eye. The ties of kindred are dear to every heart, and are likely to be strongest in the individual whose heart is open to the benevolent and holy influences of Christian purity and truth and freedom. We have been much struck with the following letter, addressed by the Rev. William Adam of Calcutta to his brother at Dunfermline. It has appeared in an American journal; but its intrinsic worth will render it acceptable everywhere. Mr. Adam was sent to India as one of the Baptist missionaries. He appears to have been much interested in the character and labours of Rammohun Roy. Learning that Rammohun Roy had embraced Christianity on the Unitarian view, he was anxious to show him his error. The result, however, was directly the reverse of that anticipated by Mr. Adam. Aided by reason and the Bible, Rammohun Roy converted Mr. Adam to Unitarianism. As an honest man, he immediately resigned his office of missionary, thereby renouncing his immediate means of livelihood, and cast himself unfriended on the world in a land of strangers. He publicly recanted the Trinitarian doctrine, and was at once shunned as a leper. Nor was this the hardest trial he had to bear. Vituperative letters from his family touched him more severely. To one of these, and from a brother, the following is a reply. With slight variations it would serve as an answer to many a similar communication.

“ Calcutta, Oct. 9th, 1822.

“ MY DEAR BROTHER,—I have this day received your letter of the 11th of March, and proceed without delay to answer it. The contents have grieved, not surprised me. If a change had taken place in your sentiments, similar to that which has taken place in mine, I know the feelings with which I formerly should have regarded you. And, remembering that, I am the more disposed to make every allowance for the very harsh expressions you apply to me, and for the very unjustifiable charges you bring against me. I am not therefore surprised, but I am grieved, that one whom I love so much, should write to me in a manner so little consistent with the affection I know he entertains for me as a brother, and the regard due to his own character as a Christian. Ah! my Brother, we may be assured of this, that whatever we may think of the *person* of Christ, the inspired Apostle is correct, when he says, that unless we have his *spirit*, we are none of his. I some time ago received a letter from Mr. Dyer, written in the same style, and did I not recollect the higher claims which my dear parents, and my other brothers and sister, with yourself, have on my duty and regards, yours would remain unanswered as his has done. How different from both, is the manner of the good Dr. Ryland! He writes with all the affection of a father to his son, and with all the earnestness and conviction of an aged Christian. But he does not judge my heart. He does not arraign my motives. He does not pour on me opprobrious epithets, or direct against me unfounded charges, which tend only to irritate. He employs reasoning and argument to convince me of my error, without conceiving that this object would be promoted by the use of such language as that to which Mr. Dyer and yourself have had recourse.

“ Your letter is short, but it would furnish me with matter for writing a volume, if I had time and inclination. You first accuse me of an awful defection from the truth of the Gospel; and of degrading the blessed Jesus. However strange these terms may sound in my ears—however foreign to all my thoughts and intentions—however destitute of all foundation in truth,



yet I perfectly understand them. They are just such as I should have employed, with respect to another, at a former period of my life. What can I say or do consistently with the sacred dictates of conscience, to convince you of the contrary? It will not suffice to assure you, that the Gospel is dear to my heart. It will not be enough to assure you, that to extend its benign influence amongst the idolatrous inhabitants of this country, is the first desire of my heart; and, as far as my circumstances will enable me, will be the constant endeavour of my life. It will not be enough to assure you, that, although I cannot and dare not consider the blessed Jesus to be the eternal God; yet, I believe that God hath made him both Lord and Christ, head over all things to the Church, and the author of eternal salvation to all them that obey him. All this will not suffice you, if I were to seal my sincerity with my blood. For I well know, that amongst Trinitarians in general, all that a Unitarian can say, will not procure him credence, when he professes his regard to the Author of Christianity, and the value he places on his Gospel. Yet, I can do nothing more than assure you, that all this is true; and that in my future life, I will endeavour to prove my sincerity, by labouring according to my opportunities, to establish and to extend the knowledge and influence of the Gospel.

“Let me entreat you, my dear Brother, further to consider, that in rejecting the doctrine of the Trinity as unscriptural, I could be influenced by nothing but a regard to truth and conscience. By no other motives than such as you must approve, even if you condemn the conduct to which they have led me, could I be induced to act as I have done. Here I was in the midst of numerous and affectionate Christian friends and missionary fellow-labourers, and surrounded by a vast population of idolatrous Hindoos. In such circumstances, what but the imperious voice of conscience could induce me, alone and unsupported by a single European, to avow my disbelief of a doctrine which I had hitherto considered essential to the Christian system?—when I knew, as I have since experienced, that such an avowal would estrange from me all my Christian friends and fellow-labourers, and occasion

numerous reports amongst all classes of people, contrary to my real sentiments, and even injurious to my personal character? I knew also that this estrangement, and these reports, would be extended to my friends in England and Scotland; and that such letters would be sent me, as I am now beginning to receive. I felt it necessary, besides, to relinquish the support which I had hitherto drawn from the funds of the Society. And as my friends here (I mean my former friends), compelled me whether I would or not, to an open and public profession of my sentiments, I thereby excited against myself a host of prejudices, which shut me out from almost every prospect of earning my livelihood, and supporting myself and family in an honest way. These are the prospects I had before me, and the trials I have met with, and you will surely admit that they are of such a nature, that nothing but a good conscience could enable me to encounter them. It is true that my circumstances are somewhat improved, and the number of my friends are increasing, and that I have the prospect of forming a stable connexion with, and receiving the warmest support from, the friends of religion, both in England and America. But for upwards of a twelvemonth, I have had to suffer public reproach, and private reproach—the illness of Mrs. Adam—and the death of our only child,—with scarcely a friend to cheer my spirits, or a hand stretched out to my assistance:—that God whose glory I seek, hath enabled me to bear up against these trials to the present time. From all my troubles He hath delivered me, and doth deliver, and whom I trust will yet deliver.

These circumstances will also serve to explain that interruption in my correspondence of which you complain, without having recourse to the cruel supposition, that a change in my sentiments upon a controversial point in religion had alienated my affections from you. You say, “We now see the cause of your long silence, and why you have neglected to write to your friends.” And again, “As I do not know if my writing to you will prove acceptable, I have been purposely short: your answer will show if you wish the correspondence continued.” This from a brother! a brother I have always loved, and who never before wrote to me but

in the language of affection. But I forgive you, and would fain hope that your letter was not twenty-four hours out of your hands before you repented that you had written with such bitter brevity to one who has done nothing to offend you, or any other, except by following the dictates, as he thinks, of sound reason and the word of God. And if this adherence to truth placed me in such circumstances as to fill my mind with worldly cares, is it to be wondered at that my correspondence with my friends should lie for awhile, when there was so much near home pressing on my mind and demanding all my thoughts? Yet, when I examine my letter-book, I do not find myself in fault in this respect. Mrs. Adam and myself have written at least five letters; one to yourself, two to Ellen, and two to George. With respect to the influence which my views have on me, it rests with others to say that they have or have not made me a better Christian. But I can assure you from the over-flowing gratitude of my heart, that they have given me far more powerful motives than I ever had before, to love, and fear, and serve the God and Father of all—and far better reasons than ever I had before, to value the Gospel of Christ, by which life and immortality have been fully and clearly made known to us all. This may, and perhaps does sound in your ears as a tale that is told, but it is to me solid substance—life-giving truth. Again, you say, “I understand your letter to the Society, avowing your change of sentiment, does not exhibit any marks of humility and a teachable spirit. Alas! how unlike William Adam, who was once distinguished for these graces!” It is probable you received your information from those who have seen the correspondence. I therefore feel myself justified in taking the more explicit language of Mr. Dyer, as explanatory of yours. He says, “I should feel very differently on your account, if your letter exhibited any traces of hesitating deference, scrupulous caution, humble jealousy, lest you should be in danger of forsaking the right path and exchanging truth for error.” Now, to me the meaning of all this is exceedingly obvious. If I had professed myself dissatisfied with evidence by which I am perfectly convinced, and

satisfied with explanations which appear to me altogether unscriptural and unreasonable—that is, if I had written quite a different letter from that which I did write, Mr. Dyer and yourself would have been well pleased. And why?—Just because in that case there would have been a probability of my agreeing with him and you, instead of differing from both. So that, in fact, from these very statements there appears a great deal of that pride in yourselves, which, if I have given any proof of it, you so justly condemn in me. But let me ask you what pleasure could it give either you or Mr. Dyer, if you are, which I believe you both to be, honest and pious men, if I had professed doubts which I did not feel, or avowed a conviction of truth, or a degree of hesitation, where there was a full persuasion of error? The only difference would have been this,—now, if I am mistaken, I am at least honest in my error; then, I should have been equally mistaken, and withal a hypocrite. Having kept a copy of the letter to the Society, I have re-perused it, but confess that I do not see anything in it which, on the maturest reflection, I wish altered. I do not see in what manner I could have communicated my change of sentiment without giving the members chagrine. But certainly my object was not to irritate.\*

“ W. ADAM.

“ I have said nothing here respecting the grounds of my present opinions. I cannot do better than give you a copy of my letter to Dr. Ryland, which I will do the first opportunity, probably by the first ship that sails for England.”

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#### REVIEW.

*Some Account of the Origin and Progress of Trinitarian Theology in the Second, Third, & Succeeding Centuries; and of the Manner in which its Doctrines gradually supplanted the Unitarianism of the Primitive Church. Compiled from the Works of various Theological and Historical Writers. By James Forrest, A. M.—pp. 88, with three Maps.*

THIS is a truly important work. Dr. Priestley has indeed done invaluable service in the same path of

\* Several of the concluding sentences are wanting.

inquiry; but his volumes are almost inaccessible to the mass of readers, and their size and number would deter many from perusal, even could they be obtained. Mr. Forrest has made the subject accessible to all. The labour he has undergone is not to be measured by the number of his pages, and can only be fully appreciated by those who have travelled through the dusty labyrinths of bypast ages. Even the process of condensation, by which he has presented to the reader the substance of huge and unsightly folios, is no slight achievement. And he has ably executed the task.

To every mind anxious to ascertain "the truth as it is in Jesus," the first inquiry will necessarily be, "What say the Scriptures?" But after having arrived at clear and definite ideas of their instructions, it is highly interesting to ascertain whether those ideas coincide with the suffrage of antiquity. No matter what Wesley, or Calvin, or Arminius, or Luther thought, or the Church of Rome pronounced to be true,—what were the opinions of the churches which Apostles planted, and their immediate successors? If what he deems the doctrines of the Bible, and the sentiments entertained by the early Christian believers, be one and the same, the inquirer may safely conclude, that although condemned by a later age, he has embraced the glad tidings of salvation.

It was in this manner Mr. Forrest prosecuted his inquiries after Scripture truth, and the result is manifested in these pages. As a help to others, he has published the process of investigation which convinced his own mind; and cordially do we recommend the work to all our readers.

"My design," observes Mr. Forrest, "will be to show at what times, and under what circumstances, Trinitarian notions were first held, how they gradually spread, what resistance they encountered, the ground on which they were defended, and the causes of their conception." (p. 7.) In following out this design, Mr. Forrest divides his work into five chapters. In the *first*, he treats of the three Creeds of the Church of England, as the proof of a gradual change of opinion from Unitarianism to Trinitarianism in the early centuries of the Church. In the *second*, this view of the



subject is confirmed by quotations from the works of the theological writers of antiquity. In the *third*, he details the opposition which was made at different times to the introduction and spread of Trinitarianism. The *fourth* chapter examines thoroughly the *alleged* source of Trinitarianism, on the part of Trinitarians—the writings of the evangelist John; and demonstrates their utter inefficiency for such a purpose. And the *fifth* chapter points out the *real* sources of Trinitarianism, and in particular the influence of the Greek philosophy on the minds of speculating Christian writers. The facts accumulated in each of these chapters are well worthy the gravest consideration, and to our minds amount to demonstrative evidence that Unitarianism was the faith of the primitive Christian Church.

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*Are the Bishops Free from Blame?* London: 1836.

REGARDLESS of the bigot's scowl and the sceptic's sneer, and all misconstruction and misrepresentation of our motive, we hail this man of no party as one of the very best party—the party of free inquirers, who have moral courage to think for themselves, and the honesty to say what they think; and in thought, word, and deed, aim to substitute truth, goodness, and benevolence, for error, evil, and malevolence. This is to be, what the author of the pamphlet before us styles himself, a *Christomonian*, or, of Christ alone, and to labour to merge all parties in one fraternity of love. Where there is so much right-mindedness and true-heartedness as this pamphlet reveals, we could not in conscience turn away from admiring these, to indulge in pettish carping at some few ideas and expressions, which the sour hypercritic may, if it gratify his spleen, pronounce unfashionable and ungenteel. A diamond is not to be cast out among the rubbish, because a little dust has settled upon it; so, neither is a superior mind to be despised because it diverges from the beaten track of thinking. To judge for themselves how this remark applies to the “*unlearned layman*,” our readers must peruse his work. All our space allows us to do, is to present an outline view of his object.

After an introduction, in which he says, “he writes not for fame, he writes not for his own glory; for on

the rigid tympanum of threescore-and-ten, the praise of man causes none but a faint vibration," he goes on to point out what he considers error in the various religious sects, to state what he deems Christianity, and to assign reasons for blaming the Bishops for not procuring a new and correct version of the Bible. He maintains, that the Church of England actually worships three Gods; and yet it and all Trinitarians are much nearer Socinianism than are the Unitarians. Still, he tells us that he was never in a Unitarian place of worship but twice, the last of which was forty-nine years ago. On the dying words of the Rev. Henry Venn, author of the "*Complete Duty of Man*," which are said to be these, "In what a state should I be now had I only the *Socinian's* God to trust to," the layman remarks—"This poor man, on his death-bed, appears to me so puffed up with spiritual pride, and so to think within himself that he was righteous, and so to despise others whom he called Socinians, that although he was going to their God, Jehovah, yet to their God he could not trust, but appears to treat him with contempt; so that in that God in whom Abraham, Isaac, and Jacob, David and the Prophets, placed their trust—in that God in whom Jesus trusted, and in whom alone he taught his disciples to trust, Henry Venn could not trust: and this, it appears, is by his friends considered pious and praiseworthy!" Alas! the death-bed scene of many a believer of the doctrines which Henry Venn espoused, is nothing but an exhibition of inflated presumption, an arrogant condemnation of fellow-men, and an insulting libel on the character and conduct of God. How unlike such persons did Jesus die!

In chapters the second and third, the question of a new translation of the Bible is discussed; and in those which follow, texts and doctrines are freely examined, and errors in both fearlessly exposed. "I shall now," says he, page 30, "proceed to state what I understand to be the opinions of the adorers of Adon, Jesus Christ, whom I intend to include under the name Trinitarian, though all are not so; and those of the worshippers of Adon, Jes. Chris. whom I shall call Heathens." And the comparison of Trinitarianism and Heathenism oc-

cupies the following fourteen pages, which, if votaries of the former would read with an unbiassed head and an unprejudiced heart, they would either hail the Heathens as fellow-believers, or renounce their own dogmas as being infinitely more allied to Paganism than to Christianity; they would own that the Trinity is of Heathen origin and complexion. The remarks on Oxford, Cambridge, and Eton, and the systems of education at these and other public schools, are very curious, and too true. The Biblical criticisms are very ingenious, and show that the writer has not studied the languages superficially, nor taken up his opinions hastily or on slender proof. He proves the Bishops highly blameable, and the English Bible very faulty; and closes, by asking, "Is it not a heinous and national sin to put forth the authorised English version as the pure Word of God." The work, as a whole, is really an extraordinary production of an extraordinary man.

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## MONTHLY RECORD.

SEPTEMBER 1, 1836.

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*Second Anniversary of the New Unitarian Sunday Schools, Cambridge-Street, Birmingham.*—Sermons were preached in aid of the above institution, on Sunday, July 31, 1836; in the morning, at the Chapel, Cambridge-street, by the Rev. John Kentish; in the afternoon, at the Old Meeting-house, by the Rev. Hugh Hutton, M. A.; and in the evening, at the New Meeting-house, by the Rev. Samuel Bache. After which sermons, the sum of £30 : 10s. was collected.

Between the afternoon and evening services, the teachers, male and female, and pupils of both schools, took tea together, in the school-rooms in Cambridge-street, making altogether a company of nearly 400; and they afterwards proceeded to the evening service, at the New Meeting-house.

This new congregation and schools, were established in August 1834. Divine service is conducted gratuitously twice on every Sunday, by persons elected by ballot, at a meeting of the congregation after the morning service, on the first Sunday in every month. There

are 260 pupils in the school for males, (for it cannot be called a boys' school, as a great portion of the pupils are from 16 to 35 years of age,) and 52 pupils in the school for females, in which school also there is an adult class.

Although the society has been established so short a time, the members of it have felt great pleasure in having witnessed many instances, in which their fellow-creatures have been made more useful and happy through education; and in which the attentions and consolations administered through visitors deputed by the society in cases of sickness and death, have been gratefully received, and have been productive of lasting beneficial influences on the heart and conduct. Married men, who have entered the school as pupils, have much improved their minds, and their condition in life, and have thereby increased the happiness of themselves and their families. In some instances, father and son come together, hand in hand, to school, as pupils; but they go to different classes, into separate apartments.

The school for females, was not opened till nearly twelve months after the other school, but it is in a very flourishing state; and with a continuance of the zeal and good sense, hitherto manifested by the ladies who conduct it, it must prove a real blessing to their sex. It is conducted, so as to render everything as agreeable and as encouraging as possible to adults; for the society's aim is, not only to educate children, but to attract and to retain those of riper years, until their habits and characters are formed. The general desire is that of doing good, and it is difficult to say who are happiest in their pursuits, they who are learning, or they who are teaching. One thing is certain, that all are improving, and that the example of Christ, who went about doing good, is in some degree being imitated. May the same spirit that was in him animate and strengthen all who labour in this work of love.

An effort is being made to raise a fund for the erection of a Chapel and schools, suitable for the growing society, as it now pays a rental of £42 per annum for the accommodation it possesses.

The General Annual Meeting for business, will have taken place ere this report will appear in print,

some account of which will be forwarded for insertion in the next number; in which account some interesting details will be given.

JOHN HUGHES,        }  
MATTHIAS GREEN, } *Superintendents.*

*Remonstrant Synod of Ulster.*—The annual meeting of this Synod was held in Dromore, on the 19th, 20th, and 21st of July. The Rev. Mr. Campbell of Templepatrick, in consequence of the illness of the Rev. Mr. Whyte of Ballee, the Moderator, preached on Tuesday from Galatians v. i. The Rev. W. Glendy of Ballycarry, was chosen Moderator for the ensuing year; he preached on Wednesday morning from 1 John iv. 8. Various interesting and important business came before the Synod. The Rev. J. Mitchell of Newry had applied to the Sunday School Society for a grant of Bibles and Testaments at the usual reduced prices, for the use of the children of the schools at Newry; he was refused, because it was asserted he did not hold the essential doctrines of the Gospel, and the school was under his patronage. The Rev. Mr. Porter was requested to address to the Guardians of the Society a remonstrance on their bigotry. His letter was read, in which, after stating and vindicating Christian Unitarianism, he argued that if the Society believed Mr. Mitchell to be in error, this, so far from being a reason for withholding the Bible from him, was a cogent reason to the contrary; that the Society should rather gladly place the Scriptures within the reach of those in error, that they might be furnished with the means of obtaining truth. The report of the visit of Rev. Dr. Armstrong of Dublin, as part of a deputation from the Synod to the tri-centenary of the Reformation at Geneva, was read and directed to be published in the minutes. The congregation and minister of Killinchy were welcomed by the Synod, and resolutions entered into, to defend them from the threatened persecutions of intolerant Presbyterians. Applications were made by individuals wishing to be formed into congregations at Strabane and Ravara. Annual collections were appointed for the first Sabbath in the year, in all the meeting-houses in connection with the Synod, in behalf of a Home Mission.



On the evening of July 19, the ministers of the Synod were invited to tea by the ladies of the Dromore Congregation. About one hundred and fifty persons were present; David Lindsay, Esq. of Ashfield was called to preside. The meeting began with prayer by Rev. R. E. B. Maclellan, the minister of Dromore. It appears to have been a highly interesting meeting—the first of the kind that had been held in that district; but we are persuaded, from the pleasure enjoyed by all who were present, not the last. Various important sentiments were proposed by the Chairman, and responded to by the Revds. W. Glendy, John Porter, F. Blakely, J. Davis, J. Mitchell, Mr. John Magill, and Dr. Montgomery; and the Moderator closed the happy and instructive evening with prayer.

July 20, the Congregation of Dromore gave a dinner to the ministers and students in connection with the Synod; Robert Dickson, Esq. in the chair. About a hundred individuals were present. The Unitarians of England and Scotland were not forgotten.

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*Unitarianism in Jersey.*—We copy from the *Jersey Patriot* newspaper, the following account of the first preaching of Christian Unitarianism in the island. The account is curious, and evidently from the pen of one who had not previously given much consideration to the important subject. It is, however, a candid statement, and shows the impression made upon a stranger by the preaching of the pure doctrines of Christ:—

“On Sunday, July 31, two lectures were delivered by a Mr. Bateman, from London, at the Assembly-room of the Royal Yacht Club Hotel, St. Helier, Jersey, in elucidation of Unitarian Christianity—a cause which we believe had never before been publicly espoused in this island. From the shortness of the notice, or some other reason, there were but few hearers, and even those were chiefly persons professedly of that faith, among whom were some gentlemen from Guernsey. Both the morning and evening services comprised singing and prayer, much like other dissenting modes of worship; after which followed a sermon, or more properly speaking a lecture, for it was a written and logical discourse. The speaker was

mild and unassuming in his address, powerful in his reasoning, and persuasive in his arguments. The subject in the morning, was on the value and importance of religion, taken from the words of Jesus Christ,—‘For what shall it profit a man, if he shall gain the whole world and lose his own soul?’ (Mark viii. 36.) After expatiating largely on the *uses* of religion, in fitting and preparing man for a better state of existence, and reprobating the cant and hypocrisy which passes under that name, the lecturer dwelt on the intrinsic worth of the several systems of theology, and which he estimated by the corresponding effect they produced on the character and lives of its professors. He depicted, in strange colours, the Tri-personal scheme, and contrasted it with the Unitarian—which, simple as it may appear, is the worship of one *im*-personal, *un*-known, and *in*-comprehensible God! The doctrine of redemption by the bloody sacrifice, he held as an insecure resting-place, and one calculated to excite hopes which never would be realised; that it undermined the very foundations of virtue and morality, by taking away the *absolute necessity* of our individually practising those graces. He animadverted in strong terms on the delusive expectation of being able to get to heaven by a kind of railroad; and treated the notions, ‘justification by faith alone, imputed righteousness, and instantaneous perfection,’ as mere fantasies: he arrayed them before him with much tact, and gave them a broadside, which seemed to annihilate them at the first blow!

“In the evening, the subject was, the salvation of sinners, taken from the words of Paul to Timothy, (1 Eph. i. 15,) ‘This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners: of whom I am the chief.’ The lecturer propounded the nature of sin, and the accountability of man; he combated freely the current notions of original and hereditary sins, and the curse entailed on them; and maintained that sin was neither transmitted nor transmuted, but *acquired*; and that responsibility arises from our *knowledge* of evil, rather than from our acts; for ‘where there is no law, there is no sin.’ He next spoke of salvation by Jesus

Christ, and denounced, as a gross error, the popular faith, that man is saved *in* sin, and maintained that he is to be saved *from* sin—not by blood, but by repentance and reformation. He insisted that sin carried with it the same miserable consequences now as it ever did; and that though Jesus Christ came to save sinners, he did not come to save them from the *penalties* due to sin; in fact, that he was not our substitute, but our pattern, whom all men ought to follow. The lecture was heard with much attention, but whether with *satisfaction* also, we did not learn.”

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THE Sixth Anniversary of the Scottish Unitarian Christian Association will be held in St. Mark's Chapel, Castle Terrace, Edinburgh, on Sunday and Monday, September 11 and 12. The religious services on Sunday will be conducted by the Rev. W. H. Drummond, D.D., M.R.I.A., one of the ministers of Strand-street Meeting-house, Dublin, and the Rev. James Martineau, minister of Paradise-street Chapel, Liverpool. A meeting of the subscribers and friends to the Association will be held in the Chapel on Monday afternoon at six o'clock, to receive the report of the Committee, and various resolutions in connection with the great interests of Christian liberty, righteousness, and truth.

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#### TO THE SUBSCRIBERS & CORRESPONDENTS OF THE CHRISTIAN PIONEER.

THE Editor of the Christian Pioneer respectfully informs his friends, that this Magazine is now published by Messrs. SIMPKIN, MARSHALL, & Co. *Booksellers, Stationers'-Court, London.* It will continue to be published by them on the *first day of every Month.* The Subscribers will please give directions to their various booksellers to this effect; and add to his obligations to them, by renewed efforts to increase the circulation of the work.

Communications for the Christian Pioneer, with books for review, both of which are respectfully solicited, are requested to be sent, directed to the Editor, “care of Messrs. Simpkin, Marshall, & Co. Stationers'-Court, London,” by whom they will be forwarded at the close of each month, to the Editor at Glasgow.

The preceding *Numbers* and *Volumes* of the *Christian Pioneer*, as well as the various other publications by Mr. Harris, will be supplied by Messrs. Simpkin, Marshall, & Co.

## BIOGRAPHICAL NOTICES BY JARED SPARKS.

JEREMY TAYLOR.

(Concluded from p. 343.)

TAYLOR was now quietly settled in Wales, and he regularly performed the office of clergyman in the family at Golden Grove. His industry and application to study were unabating. His next publication was the "Great Exemplar," a work of a doctrinal, practical, and devotional character. It contains a narrative of the life of Christ, interspersed with dissertations on various important topics in theology and ethics, and with prayers suited to the subjects of the different chapters. The author's usually serious frame of mind, his devotional temper, and wide range of learning, are conspicuous throughout this treatise.

In the year 1650, the "Rule and Exercises of Holy Living" came out, a work which has been as often reprinted, and as much read, as almost any other of a religious character in the English language. It still holds its popularity, and will doubtless continue to be a treasure in the cabinets of the devout, while the language shall last. The "Rules and Exercises of Holy Dying," appeared soon after, written much in the same spirit as the "Holy Living," but with a greater display of learning, with more of the richness and beauty of composition, and of the peculiar characteristics of Taylor's genius and style. Quick in succession were published his Sermons, which seem to have been a selection from those delivered in the ordinary course of his preaching at Golden Grove. These Sermons are too well known to need comment. Having been written without much premeditation, or labour of study, they exhibit more accurately than any other of Taylor's writings, the features and resources of his mind; and it is difficult for a reader to decide at which he is most astonished, the copiousness of topics and language, the flow of eloquence and profusion of poetical imagery, or the extent, variety, and readiness of the author's learning. There is an inequality in different parts, as would be natural in compositions of this nature; the learning sometimes approaches to pedantry, but this was consistent with the times; the strength and pertinency of thought are not always equally sustained, but

in every discourse passages are found, which show a rare union of eloquence and poetry, of a fertile and subdued imagination, with a warm and cheerful piety, of a deep insight into human nature, with a wide practical observation of the habits, manners, and propensities of mankind. If Taylor was less cogent than Barrow, in the exercise and deductions of the reasoning powers, or less sententious and acute than the ever-memorable Hales, he yielded to no one in the brilliancy of an exhaustless genius, the fervour of devotion, and the treasures of a well-stored mind.

In the year 1655, was published the little treatise, entitled the "Guide to Infant Devotion, or the Golden Grove," which contains a catechism, a short commentary on the Apostle's Creed, rules of Christian practice, and devotional exercises, the whole designed chiefly for the religious instruction of young people. It has passed through numerous editions, and been used as a daily manual by the pious of all ages, and of different sects. At the end of this treatise are specimens of the author's poetry, called "Festival Hymns," and the only productions of his muse in measure and rhyme, it is believed, which have been preserved. They are jejune, prosaic, and full of the conceits peculiar to the time in which he wrote. Of Taylor, it may indeed be said, that there never was a more captivating poet in prose, and seldom a feebler one in verse.

It was near the end of the year 1654, when fresh excitements began to break out among the royalists, and Cromwell deemed it necessary to exercise a double vigilance over them, and resort to decisive measures to suppress the efforts of the disaffected. Several persons were imprisoned, and Taylor among others. Not that he had taken an active part in any particular movements, which gave offence, but the loyalty of his sentiments, and the independence of his character, were too well known, to suffer a person of his talents and influence to remain at liberty without suspicion. He was for some time confined in Chepstow Castle. He published his "Unum Necessarium, or the Doctrine and Practice of Repentance," in the year 1655, but whether previously to his imprisonment does not appear. While in prison, he had a correspondence on



the subject of this work with the Bishop of Rochester, who had taken serious exception to some of its doctrines. This treatise, indeed, led him into a very warm controversy with the Bishop, and with other persons, which continued for two or three years, and which, before it was done, betrayed even the mild and judicious Taylor into a heat of temper and feeling, not to be witnessed in any other part of his writings. The point in dispute was original sin, on which doctrine Taylor's opponents insisted that he was heterodox, and had strayed far from the folds of the true church. Taylor argued from Scripture, from common sense, and from the opinions of early fathers, to prove that men could be accountable only for their own sins, and that sin was an actual transgression, and not an inheritance entailed on all the human race by Adam. This was called heresy, the pillars of the church were said to be in danger, and Taylor was assailed by a clamour, which inflicted a severe trial on his patience and equanimity, but which, so far from convincing him of his error, strengthened his first impressions, in proportion as it drove him to examine more deeply and thoroughly into the subject.

How long he was confined a prisoner in Chepstow Castle, is not certain. He was released, however, as early as the end of the year 1656, for in February of the next year, we find him writing to a friend, that he had been visited by a recent calamity in the sudden death of two of his sons, and much sickness in his family. In the same letter, he signifies his intention of going shortly to London with his third son. This purpose he soon accomplished, and never returned again to reside in Wales. His studies occupied his time and thoughts in London, and he preached there to a small congregation of royalists in a private way, but not without the risk of incurring the censure or persecution of the predominant party. One of his best performances, a "Discourse on the Nature and Offices of Friendship," was published at this time, in connection with several of his former works, then first collected under his supervision in one folio volume.

But Taylor was soon again to change his residence. In London, he became acquainted with Lord Conway,

a gentleman of a frank and generous character, who invited him to go over to Ireland, and live under his patronage in that country. The proposal was made in so friendly a manner, and prospects were so favourable, that Taylor accepted the invitation, and removed with his family, towards the close of the year 1657, to Portmore, in the county of Antrim, at which place was the mansion of Lord Conway. This retreat afforded every advantage for contemplation, and the pursuits of a scholar. It was called by Taylor, his "delightful recess at Portmore." Here he completed his great work, the "*Ductor Dubitantium*, or Rule of Conscience," upon which he had been employed for many years, and which, beyond doubt, cost him more labour of research and thought, than any other of his productions. It is not only the largest, but the one which he evidently considered the most important, and the chief basis on which his future fame would rest. So imperfectly do men estimate the value of their own labours. If the book could be selected, which has been the least read of all Taylor's writings, it would probably be this. Indeed, it has little to attract notice at the present day. The author speaks wisely and profoundly of the laws, which nature and the Scriptures lay down as the uniting link of the social compact, and as a guide to human intercourse; and he traces the influence of these laws on conscience with sufficient accuracy. But he was too much constrained by the trammels of the schools, although he seemed conscious of their burden, and was perpetually struggling to throw them off. Sometimes he was successful, but not always; he entangles himself in puzzling cases of conscience, and then resorts to ingenious devices to unravel the intricate web he has woven; he gathers up too many of the shreds of scholastic casuistry, and prescribes rules for solving difficulties, where no difficulties can reasonably exist. In short, a rule of conscience is a rule of nature, as closely entwined with our being as a sense of right and wrong, and it is idle to write books, instructing men how to apply this rule, on any other ground than internal conviction of the justice and propriety of an action. In other words, it is preposterous for one man to set himself up as a guide to another's con-

science, especially as he can have no foresight or experience of the infinite variety of cases, in which the mind of another may be required to decide and act.

Taylor had not been three years in Ireland, before brighter prospects broke upon him, and prepared the way for a happy change in his fortune. The condition of the Commonwealth was every day becoming more disordered, religious fanaticism grew wilder, the political fabric was shaken, and the bonds of society loosened, till at length, on the death of Cromwell, in 1658, the nation was ready for a new revolution, and many sighed for the old order of things, as a relief from oppression and discord. When the King was restored in 1660, one of his first acts was to reward those, who, in defiance of every danger, had stood firm in the ranks of loyalty. True to his early and his continued purpose, Taylor repaired to London, and was among those who first assembled around the King, to confirm and support his cause by their united counsels. In filling up the numerous vacancies which had occurred in the church during the interregnum, Taylor was made Bishop of Down and Connor, in Ireland. Several other bishops were also appointed to fill vacant sees in that country, all of whom, together with Taylor, were consecrated on the same day in the Cathedral of St. Patrick. The discourse, on the occasion, was preached by Taylor.

Having now an important station to maintain, and numerous disorders to rectify in his diocese, our Bishop relaxed, in some degree, from his former intenseness of study. He was, moreover, chosen Vice-Chancellor of the University of Dublin. On the opening of the Irish Parliament in 1661, he preached a sermon before that body. Other discourses were preached by him, from time to time, on important occasions, some of which are inserted in the volumes of his published sermons. By appointment of the Irish bishops, he also wrote and published a "Dissuasive from Popery," adapted to the state of Ireland at that time. But his chief cares were bestowed on the interests and concerns of his diocese, visiting its different parts, preaching to the people, and giving counsel to the clergy. He was liberal in bestowing his means for proper objects; the

poor he assisted with an open hand; and he was not more exemplary in his piety and Christian zeal, than in his deeds of charity and love. After a short illness of ten days, this man of extraordinary gifts and attainments, finished his earthly course on the 13th of August, 1667, at the age of fifty-six years. A very excellent funeral sermon was preached by Dr. Rust, Dean of Connor, in which the character of Bishop Taylor is skilfully drawn, and on which his biographers have relied for some of the main incidents of his life.

Jeremy Taylor's works have been printed in various forms, and at different times; but the only complete edition is that published in 1822, by Mr. Reginald Heber, in fifteen octavo volumes. A treatise not mentioned in the course of the preceding remarks, was published seven years after Taylor's death, entitled "Contemplations on Man." This was left by him ready for the press, and has gone through many separate editions, though it possesses neither the vigour nor the richness of many of his other compositions. A tract, called a "Discourse of Artificial Handsomeness," has usually been ascribed to him, and printed among his works; but Mr. Heber has brought together testimony enough to prove, that he never could have written it. A life of Jeremy Taylor, has recently been written by Mr. Bonney, and published in one volume. This contains at the end, a list of all the author's works, with the date of the first publication of each treatise. A more full and elaborate account of his life and writings, is from the pen of Mr. Heber, and prefixed to the complete edition of Jeremy Taylor's works above mentioned.

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#### EPITAPH ON CHARLES LAMB.

BY WILLIAM WORDSWORTH.

To the dear memory of a frail good Man,  
 This Stone is sacred. Here he lies apart  
 From the great city where he first drew breath,  
 Was rear'd and taught; and humbly earn'd his bread,  
 To the strict labours of the merchant's desk,  
 By duty chain'd. Not seldom did those tasks  
 Tease, and the thought of time so spent depress,  
 His spirit, but the recompense was high;

Firm Independence, Bounty's rightful sire;  
 Affections, warm as sunshine, free as air!  
 And when the precious hours of leisure came,  
 Knowledge and wisdom, gain'd from converse sweet  
 With books, or while he ranged the crowded streets  
 With a keen eye, and overflowing heart:  
 So genius triumph'd over seeming wrong,  
 And pour'd out truth in works, by thoughtful love  
 Inspired—works potent over smiles and tears.  
 And as round mountain-tops the lightning plays,  
 Thus innocently sported, breaking forth  
 As from a cloud of some grave sympathy,  
 Humour and wild instinctive wit, and all  
 The vivid flashes of his spoken words.  
 From the most gentle creature nursed in fields  
 Had been derived the name he bore—a name,  
 Wherever Christian altars have been raised,  
 Hallow'd to meekness and to innocence;  
 And if in him meekness at times gave way,  
 Provoked out of herself by troubles strange,  
 Many and strange, that hung about his life;  
 Still, at the centre of his being, lodged  
 A soul, by resignation sanctified:  
 And if too often, self-reproach'd, he felt  
 That innocence belongs not to our kind,  
 He had a constant friend in *Charity*;  
*Her*, who, among the multitude of sins  
 That she can cover, left not *his* exposed  
 To an unforgiving judgment from just Heaven.  
 Oh, he was good, *if e'er* a good man lived!

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#### PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Continued from p. 332.)

ABOUT 1641, the Presbyterian inhabitants of the counties of Antrim, Down, Derry, and Tyrone, presented a memorial of their grievances to the English Parliament. The petitioners commence by stating, the cruel and arbitrary conduct of the civil magistrates through the influence of the prelates, by which many families had been ruined, by fines, fees, banishments, and imprisonments; that instead of their "learned and conscionable ministers," ignorant and profane teachers had been imposed upon them, who excommunicated many persons, "for matters acknowledged



by all to be indifferent, and not necessary." They go on to state, at considerable length, the tyranny of the bishops, whom they affirm, "manage Peter's sword as well as his keys," and through whose connivance, eight or ten parishes were placed in many cases under the care of some lazy and lukewarm hireling; that unless they subscribed the church canons, both men and women were cast into prison, and heavy fines laid upon them, while the bishops continued to exact commutations for penance, and revived the exaction of many obsolete Papal dues, which, if anciently exacted by the Romish clergy, *were set apart for the use of the poor*, but which then went to the *Prelate's kitchen*; that the prelates openly practised, and suffered, the buying and selling of the *Sacraments*; that when the poor have not wherewith to pay the ministers and clerks' fees, they will not marry them, nor suffer the dead to be buried; while the conduct of the clergy by cursing, swearing, drunkenness, and Sabbath-breaking, has been a scandal to religion, and a sport "unto the common enemy."\*

On the execution of Strafford, the Irish House of Commons began to reverse the arbitrary decrees of the tyrant, passed in the Court of High Commission. In the Irish Commons journals, of August 1641, it is ordered,—“That all proceedings of the High Commission Court, with the several pretended sentences of excommunication, against Robert Rosse, Bangor; James Hamilton, Ballywalter, clerk; Robert Blair, Bangor, clerk; David Kennedy, Newtown, clerk; and Robert Wilson, Killyleagh, be taken off the files of the House, that there may remain no records of those illegal proceedings; that a copy of this order shall be read by the ministers in the several parish churches, where the said persons lately dwelt; and that the several fines imposed upon them, be reduced to some very small sum without fees.”

\* Pryme's Antipathy to Bishops: A Sample of Jet-black Prelatic Calumny. In 1641-2, we also find the Roman Catholics complaining to the Irish House of Commons, of the tyranny, "decrees, and demands of the Protestant clergy, for christenings, marriages, burials, breaking of ground for churches, hearse-cloths, merturies, and other customs," "as St. Patrick's ridge, soul-money, anointing muttons, holy-water clerk, and Mary's gallons."—*Carte*.

Prior to this act of the Irish Commons, the Presbyterian ministers had, with a few exceptions, been banished the kingdom. The rebellion of 1641-2, may be truly said to have completed their extermination, only two remaining in the country, *viz.* John Drysdale, and James Batty, chaplains to the regiments of the Lords Claudeboy and Ards.\* In August 1642, the few remaining Presbyterians in Ulster, forwarded a petition to the General Assembly of the Church of Scotland, praying them to send over ministers to Ireland, "as from the tyrannie of the Prelates," and the "sword of the rebels," they were "scattered as sheep who had no shepherd." The Assembly agreed to send over a few ministers, as itinerants, who were to be relieved by others every four months. In September, Robert Blair, minister of St. Andrews, and James Hamilton, minister of Dumfries, arrived. This supply being found very inadequate, in August 1643, Sir Robert Adair of Kilhilt, alias Ballymaa,† and William Mackena, merchant, Belfast, appeared at the General Assembly, Edinburgh, requesting that a greater number of ministers might be sent to Ireland. Soon afterwards came over Robert Ramsay, minister, Glasgow; John M'Clelland, minister, Kirkcudbright; Robert Bailie, Glasgow; John Levingston, Stranraer;‡ William Cockburn, Kirkmichael; Matthew Makeill, Carmunnock. In the following year, these were followed by several other ministers, among whom were George Hutchison, Hugh Henderson, Dalry; William Adair, Ayr;§ and John Weir, Dalforte.||

Before the arrival of these ministers, a few others had arrived from Scotland, with the auxiliary troops, who landed at Carrickfergus in April 1642. These

\* Adair's MSS.

† In 1639, Sir Robert Adair was taken prisoner, and indicted in Dublin, in the High Commission Court, by order of Strafford, for high treason, "and adjudged as a traitor," because he had joined his countrymen.—*Balfour's Annals*.

‡ So completely had the country been depopulated by the rebellion, that Mr. Levingston informs us in his *Memoirs*, that, in Killinchy, he only found ten or twelve of its former inhabitants.

§ William Adair settled at Ballyeaston. In November 1690, he removed to Antrim, where he died, February 1698.

|| Acts of the General Assembly.

were chaplains to the different Scottish regiments, under the orders of General Robert Munroe, and were attached as follows:—Hugh Cunningham, Glencairn's regiment; John Baird, Campbell's regiment; Thomas Peebles, Eglinton's regiment; James Simpson, Sinclair's regiment; John Scott, Hume's regiment; John Aird, Lindsay's regiment; John Levingston, Cassilis' regiment; and others. The presence of the Scottish troops, creating confidence and security, on the 10th July, the first Presbytery held in Ireland met at Carrickfergus, consisting of five ministers of the army, and four ruling elders. Mr. Baird preached from Psalm 51, and last verse; a moderator was appointed, and Mr. Peebles chosen clerk. Soon afterwards the Presbytery, at the request of the parishes, sent out ministers to various places in the counties of Down and Antrim; and "divers ministers, and others, who had taken the *Black Oath*, and had been instrumental in ensnaring others in it, and had gone on in a course of conformity and defection, upon an intimation from the Presbytery, did come in and own their sinful defection," and were received into communion. Among these were the Rev. James Melvin, Downpatrick, and Mr. Nevin, Donaghadee.\*

During 1643 and 1644, the interests of the Presbyterian body advanced steadily, without any serious interruption. In the spring of the latter year, a Presbytery was again held at Carrickfergus, at which meeting a letter was received from the General Assembly, addressed to the ministers of the Scotch army, directing them to immediately administer the Covenant; which order was complied with, on the 4th of April. Early in April, a Presbytery met in Belfast, of which Mr. M'Clelland was moderator; and we find this body giving an ample proof of their *orthodoxy*, by *suspending* a Mr. Brice, or Brine, and a Mr. Hamilton, for their *denying the necessity of taking the Covenant*.†

In October 1645, Mr. Annesley, Sir Robert King, and Col. William Bale, commissioners from the Parliament, arrived at Belfast, and "put the Presbyterian ministers in possession of the tithes and legal

\* Adair's MSS.

† Ibid.

maintenance of the respective parishes, in which they were, or should be called.”\* This Act established the ministers in a state of security and comfort. We lay before the reader a list of those whom we find settled in the following parishes, between the beginning of the year 1643, and the latter part of 1649. Anthony Shaw, Belfast;† John Douglas, Braid; William Adair, Ballyeaston; Thomas Crawford, Dunagrove; Anthony Kennedy, Templepatrick; David Dwar, or Dwart, Connor; Thomas Hall, Larne; Robert Cunningham, Killead; Henry Naine, Island Magee; Archibald Ferguson, Antrim; John Gregg, Carrickfergus; Thomas Vesy, Coleraine; David Buttle, Ballymena; Patrick Adair, Carncastle; James Gordon, Comber; Thomas Peebles, Dundonald; John Drysdale, Portaferry; James Buttle, or Beatie, Ballywalter; Fergus Alexander, Greyabbey; William Richison, Killyleagh; James Ker, Ballymoney; Jeremiah O’Quin, Billy; and John Baird, somewhere in the Root. Mr. Ker’s settlement was strongly opposed by Mr. Stewart of Ballintey, as was Mr. O’Quin by Donald M’Neile, Ramoun, on the charge of unsoundness of doctrine. There were also two other ministers, William Fullarton, and Dr. Watson, but we have been unable to discover where they were placed.‡

Those ministers, however, enjoyed but a short repose, toleration being not among the virtues of that age, which was singularly marked by strife, rapine, and persecution. On the usurpation of Cromwell, they became objects of suspicion, for their attachment to the royal cause; and in June 1650, Col. Robert Venables, issued an order for their apprehension, on which some were taken, others fled, or kept in secret out of the way. Those made prisoners, were confined in Carrickfergus, but were soon liberated, with orders not to meddle in affairs of the state; but afterwards transgressing, in March 1651, they were again

\* A Sample of Jet-black Prelatic Calumny.

† At this time, we find also the Rev. Messrs. Matthews and Lee, in Belfast. They are alleged to have been either *Independents*, or *Anabaptists*, to both of which sects, the inhabitants of that town were attached.—*MS.*

‡ Adair’s MSS.

arrested, and kept for some time, and afterwards banished to Scotland. Only six ministers remained in the country, who continued to preach about in private against the usurpation: their names were, Thomas Peebles, James Gordon, Gilbert Ramsay, Anthony Kennedy, Robert Cunningham, and Patrick Adair.\*

In April 1653, five commissioners arrived at Carrickfergus, from Dublin, to tender an oath to the people called the *Engagement*, which contained a promise to be faithful to the Commonwealth of England, without the King or House of Lords. They first sent parties of soldiers about the country, to search the ministers' houses for papers, believing that they kept up a correspondence with the King's party in Scotland. In the Rev. Patrick Adair's, they found a paper against sectaries and the King's murder, which, however, was afterwards stolen from the sergeant who held it, by a servant girl at an inn. Early in May, the people of the counties of Down and Antrim, were summoned to appear before these commissioners, at Carrickfergus. Certain persons were ordered to make out a list of the names of the heads of families, placing their minister first, and particular days were assigned for each barony to appear. The people attended, but to a man refused to take the oath called the *Engagement*, on which the ministers were dismissed for a week. When they returned, all were ordered not to leave the town without permission; yet they were in a short time permitted to return to their homes.† About this time, Lady Clotworthy prevailed with Col. Venables, to let Mr. Ferguson return from Scotland to Antrim, and soon after, other ministers came over, and presented themselves to Venables, and were restored to their charge. From this steady conduct, the Presbyterian ministers were accused, and it would seem with truth, of keeping "alive the interests of the King among the people," and reproaching those in office, as usurpers of the royal power and authority. Thus proving, that they would not be leagued with the usurper, whose every step they deemed saturated with crime.‡

\* Adair's MSS.

† At this time, there were only seven ministers in the country.

‡ Adair's MSS: A Sample of Jet-black Prelatic Calumny.



From 1649 to 1654, the ministers had no maintenance, except what they obtained from the people, their tithes having been sequestered by Cromwell; but in the last year, their case being made known to Sir John Clotworthy, he proposed to represent their condition to Fleetwood, and the Council in Dublin. Accordingly, Mr. Stewart and Captain James Moore for Down, and Mr. Patrick Adair and Captain Langford for the County of Antrim, were deputed to proceed with Sir John to Dublin, where, by his interest, they were ordered a maintenance of £100 per annum, in lieu of tithes. Soon after, two years' salary was paid to them at Carrickfergus, and none were refused who made application.\* Still, however, their conduct continued marked for its hostility to the Commonwealth, and continued to be eyed with suspicion by the state. In November 1655, Henry Cromwell, commander in chief of the forces in Ireland, writing from Dublin to Secretary Thurloe, says, "Our Scots in the North are a pack of knaves, but we shall have an eye on them." March 1657, the same, writing to the Protector, says, "I have lately received intelligence from several hands, that the Scots in Ulster, and even the ministers also in our pay, did decline keeping the day of thanksgiving enjoined by Parliament, for your Highness's deliverance."† Two of their ministers, Mr. Gregg and Mr. Hart, were even called before Henry Cromwell, and asked, why they did not observe the feasts and thanksgivings appointed by his authority? They boldly declared, "that their consciences did not allow them to comply with any power that was against the constitution, and lawful authority of the kingdom."‡ From these brief extracts, it is evident, that even the purse of his Highness the Protector, could not bribe them to countenance his government, or assist in establishing his usurpation; although, in order to conciliate their affections, they had been a short time before paid their salaries.§

\* Adair's MSS: A Vindication of the Principles and Character of the Presbyterians.

† Thurloe's State Papers.

‡ Presbyterian Loyalty.

§ Adair's MSS.

As their sufferings during the Commonwealth and Protectorship, had been chiefly owing to their monarchical principles, they naturally imagined that on the Restoration, in 1660, they would be treated with lenity, perhaps with favour, or at least with a grateful forbearance and toleration; yet, they soon found they were miserably deceived, and that episcopacy was truly triumphant, as one of the first acts of the restored Government in Ireland, was a proclamation by the lords justices, forbidding their meeting! This order appears to have been in a great measure owing to their old and inveterate enemy, Bramhall, who in August 1660, was translated from the see of Derry to the primacy of Armagh. The first use he made of his new power, was promoting this persecution of those who had been the most strenuous loyalists.\*

In this emergency, a general meeting, or synod, was held at Ballymena, in January 1661, just before a proclamation was issued by the government forbidding such assemblies. When the agents of the government were apprised of this, Sir George Rawdon, a decided enemy, was sent with a party of horse to apprehend them; but they had probably received intimation of his approach, as they had separated before his arrival.† The following is a correct list of the ministers who attended this meeting. Of the Presbytery of Antrim—William Keys, Belfast; James Shaw, Carnmoney; Robert Cunningham, Braidisland; Thomas Hall, Larne; Patrick Adair, Carncastle; Anthony Kennedy, Templepatrick; Thomas Crawford, Dunagore; Robert Hamilton, Killead; Robert Dwart, Connor; John Shaw, Ahoghill; Jas. Fleming, Gilbert Simpson. Ronto Presbytery—David Buttle, Ballymena; John Douglas, Broughshane; John Crooks, Ballykelly; Thomas Boyd, Aghadoey; James Ker, Ballymoney; John Law, Garvaghy; William Cumming, Robert Hogshead, Gabriel Cornwall, Thomas Fulton.‡

\* Ibid.—Dr. Stewart, in his “History of Armagh,” says, Primate Bramhall’s “conduct to non-conformists, was prudent, liberal, and conciliating.” The reader can judge how far the learned Doctor’s statement is true.

† Adair’s MSS.

‡ Wodrow’s History of the Sufferings of the Church of Scotland.

In these persecutions, Bramhall was assisted by John Lesley, bishop of Derry, son to Henry Lesley, the former persecutor of the Presbyterians, whom we have previously noticed. The remorseless tyranny of this legitimate scion of intolerance, was said to have even exceeded that of his father. To Bramhall and Lesley, were joined Jeremy Taylor, bishop of Down and Connor, of whom it may not be improper to say a few words, before we proceed to detail those persecutions in which he was so deeply engaged.\* We shall prove that the learned Prelate has really been "praised for virtues which he never knew."

(To be Continued.)

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#### LINES WRITTEN AT NIGHT.

WATCH on, watch on, ye stars, from your diamond thrones;  
 Still shine through the dark mists of night;  
 For, though time hath grown grey and palsied with age,  
 Ye ever are sparkling and bright.

Gaze on, gaze on, from your fair and peaceful seats,  
 Ye watchers that smile from the sky:  
 Oh, what wondrous scenes, both of sadness and mirth,  
 Ye have seen from your mansions high!

Ye are there, though fiercely the tempest hath raged,  
 And ruin hath borne o'er the world;  
 Ye are there, though around the elements war,  
 And lightnings from heaven are hurl'd.

Ye are there, though the temple hath crumbled to dust,  
 And fallen have the mighty of earth;  
 Though kingdoms have sunk, and are passing away,  
 Ye are fresh as when He gave ye birth.

O'er the red field of strife, ye have calmly gazed,  
 Unmoved by the passions of clay;  
 O'er the ocean's wild waves, your mild beams have shone,  
 When the ship sunk beneath their spray.

On the lonely desert, ye have often smiled,  
 When death rode on the whirlwind's blast;  
 When by man's eye unseen, and hopeless of aid,  
 The lone pilgrim breathed his last.

Oh! 'tis sweet to think as ye thus move on,  
 In your ever unchanging race,  
 Of those wondrous proofs of His power and skill,  
 That we still in His works can trace.

\* Adair's MSS.

For the skill must be great that hung ye there,  
 That form'd ye so lovely to shine;  
 And the power must be vast that holds ye up,  
 That keeps ye uninjured by time.

Downpatrick.

J. F\*\*.

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### SLAVERY IN AMERICA.

TEXT.—“We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness.”—*American Declaration of Independence.*

COMMENT.—“*It is my deliberate opinion, that the laws of every community should punish this species of interference by death without benefit of clergy, regarding the authors of it as enemies to the human race.* Nothing could be more appropriate than for South Carolina to set this example in the present crisis, and I trust the Legislature will not adjourn till it discharges this high duty of patriotism.

\* \* \* \* \*

“*No human institution, in my opinion, is more manifestly consistent with the will of God, than domestic slavery, and no one of his ordinances is written in more legible characters than that which consigns the African race to this condition, as more conducive to their own happiness than any other of which they are susceptible.* Whether we consult the sacred Scriptures or the lights of nature and reason, we shall find these truths as abundantly apparent as if written with a sunbeam in the heavens. Under both the Jewish and Christian dispensations of our religion, *domestic slavery* existed with the unequivocal sanction of the Prophets, its Apostles, and finally its great Author. The Patriarchs themselves, those chosen instruments of God, were slaveholders. In fact, the Divine sanction of this institution is so plainly written, that ‘he who runs may read’ it; and those over-righteous pretenders and Pharisees, who affect to be scandalised by its existence among us, would do well to inquire how much more nearly they walk in the way of godliness, than did Abraham, Isaac, and Jacob. That the African negro is *destined by Providence to occupy this condition of servile dependence*, is not less manifest. It is marked

on the face, stamped on the skin, and evinced by the intellectual inferiority and natural improvidence of his race. *They have all the qualities that fit them for slaves, and not one of those that would fit them to be freemen.* They are utterly unqualified not only for rational freedom, but for self-government of any kind. They are in all respects physical, moral, and political, inferior to millions of the human race, who have for consecutive ages dragged out a wretched existence under a grinding political despotism, and who are doomed to this hopeless condition by the very qualities which unfit them for a better. It is utterly astonishing that any enlightened American, after contemplating all the manifold forms in which even the white race of mankind are doomed to slavery and oppression, should suppose it possible to reclaim the Africans from their destiny. *The capacity to enjoy freedom is an attribute not to be communicated by human power. It is an endowment of God, and one of the rarest which it has pleased his inscrutable wisdom to bestow upon the nations of the earth. It is conferred as the reward of merit, and only upon those who are qualified to enjoy it.* Until the 'Ethiopian can change his skin,' it will be vain to attempt, by any human power, to make freemen of those whom God has doomed to be slaves, by all their attributes.

"Let not, therefore, the misguided and designing intermeddlers who seek to destroy our peace, imagine that they are serving the cause of God by practically arraigning the decrees of his Providence. Indeed, it would scarcely excite surprise, if, with the impious audacity of those who projected the tower of Babel, they should attempt to scale the battlements of Heaven, and remonstrate with the God of Wisdom for having put *the mark of Cain and the curse of Ham* upon the African race instead of the European."

[The Governor then proceeds to give his views on the political bearings of the question, and thus sums them up:—]

"*Domestic slavery, therefore, instead of being a political evil, is the corner-stone of our Republican edifice.* No patriot who justly estimates our privileges, will tolerate the idea of emancipation at any period, how-



ever remote, or on any conditions of pecuniary advantage, however favourable. I would as soon think of opening a negotiation for selling the liberty of the State at once, as for making any stipulations for the ultimate emancipation of our slaves. So deep is my conviction on this subject, that if I were doomed to die immediately after recording these sentiments, I could say in all sincerity, and under all the sanctions of Christianity and patriotism, ‘*God forbid that my descendants, in the remotest generations, should live in any other than a community having the institution of Domestic Slavery.*’

Message of Governor M'Duffie, to the Legislature of S. Carolina, in 1835.

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## MONTHLY RECORD.

OCTOBER 1, 1836.

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THE Sixth Anniversary of the Scottish Unitarian Christian Association, was held in St. Mark's Chapel, Castle Terrace, Edinburgh, on Sunday and Monday, September 11 and 12. Friends were present from Dundee, Glasgow, Greenock, Carlisle, Aberdeen, Dumbarton, New Lanark, Kirkfield Bank, Tillicoultry, Haddington, Kirkcaldy, Dunfermline, Carstairs, &c. The weather was very unfavourable, preventing many from attending from the country; and the audiences on the Sunday were not so large as might, in other circumstances, have been expected. The devotional service on Sunday forenoon was conducted by the Rev. B. T. Stannus of Edinburgh; and an admirable and truly eloquent discourse on the necessity and duty of Controversy, as a means of exposing error and diffusing truth, was preached by the Rev. Dr. Drummond of Dublin, from Hosea iv. 1. In the afternoon, the whole service was conducted by the Rev. James Martineau of Liverpool, who preached from Matt. xix. 28. The sermon, which was characteristic of Mr. Martineau's originality of thought, was in opposition to the common theory of a universal day of judgment, as well as against the interpretation which refers the passages supposed by one party to allude to that day, merely to the destruction of Jerusalem. The singular beauty

of the diction, and the persuasive earnestness of the preacher, combined to rivet the attention of the auditory. Few, if any, were prepared to coincide with the views laid down in the discourse: that discourse furnished ample materials of thought—presented a wide field of inquiry—and Mr. Martineau would be the last person to wish that any should agree to his opinions, unless convinced of their correctness by individual and matured investigation. All must have admired the clearness and power with which he stated his opinions, and the moral honesty which dictated his expression, that no error can be salutary and no truth pernicious. The Rev. George Harris of Glasgow, introduced the worship in the evening; and Dr. Drummond preached from Colossians ii. 14. The sermon was a masterly exposure of the evils consequent on subscription to creeds. Several members of the Edinburgh Congregation, with their minister, kindly entertained, at their respective houses, the friends from various parts of the country, throughout Sunday.

At half-past six o'clock on Monday afternoon, a meeting of the members and friends of the Association, was held in the Chapel. It was very well attended. The meeting commenced by Mr. Harris giving out a hymn; and Mr. Martineau offered up prayer. On the motion of Mr. Stannus, Mr. Harris was called to the chair. In the course of his address to the meeting, Mr. Harris stated that Lord Douglas G. Hallyburton had been requested to preside on this occasion, and that nothing but unavoidable engagements prevented his doing so, and thereby bearing his “continued testimony, in a public manner, to the truth and supreme importance of the Unitarian cause, as the cause of genuine, undefiled, efficacious, and finally triumphant Christianity.” Mr. Harris, as Secretary, then read the following Report:—

“The Committee of the Scottish Unitarian Christian Association, in presenting their Sixth Annual Report to its members and friends, cannot but express their gratification in again meeting their brethren and fellow-worshippers, for the solemn purpose of bearing their continued and united testimony to the life-giving truths of Christ’s holy Gospel. The remembrance of the in-

struction and pleasure enjoyed at former anniversaries, leads them to look forward to these assemblies with peculiar interest. Constrained as the members of this Association feel themselves to be, by the power of Scripture evidence, to differ from the great majority of their fellow-Christians on many points of deepest practical importance, affecting the character of God, the nature and destiny of man, and the purposes of the Saviour's mission from the Father of lights—exposed as they are, to constant misrepresentation, on account of the faith they advocate—separated as many of them are, from those who have adopted the same views of religious truth, and obliged to struggle, almost alone, against surrounding error—the Committee are satisfied they only express the general feeling, when they say, It is heart-cheering, once a-year, at least, to mingle in glad converse with individuals entertaining similar sentiments, disciples of the same Master, worshippers of the One Almighty Father—to listen to the pleadings of men eloquent in the Scriptures, in behalf of Christian liberty, righteousness, and charity—to see those, whom, but for such meetings, they probably would never personally have known—to commence friendships as lasting as improving—to have the soul kindled in sympathy with the efforts of the defenders and disseminators of truth in other lands—to be stirred up to increased and persevering labours for the eradication of error, and the dethronement of ignorance and bigotry,—and in giving their combined and public attestation to the value they attach to untrammelled thought, individual conviction, the religion of the Bible as contradistinguished from the religion of human creeds, the necessity of personal righteousness, the duty of universal benevolence, as means of advancing human improvement and securing human happiness.

“It is with peculiar pleasure the Committee present their Report to their friends and brethren, assembled together in the Metropolis of their common country; and whilst they congratulate their respected brethren of the Edinburgh Congregation, on the erection of a house of prayer so admirably calculated, not alone to minister to their own comfort, but likewise, to excite

the attention of the public generally to the principles professed by those who statedly assemble within its walls, they express their earnest hope, that the exertions of pastor and people may be so directed and blessed by the overruling providence of God, as to lead to the emancipation of many minds from the prejudice that darkens, the superstition that degrades, and the bigotry that contracts, and to the building up of a living temple in the hearts which are consecrated by the enlightening and beneficent faith they are banded together to preach and practise.

“The objects which this Association was instituted to accomplish, are,—1st, to promote and keep up an intercourse and correspondence between the different individuals and societies in Scotland, united in the belief and advocacy of the great and Christian principles of the strict Unity of God, and of his universal love to his creatures; 2d, to contribute to the illustration and establishment of the doctrines and spirit of Christianity, by the distribution of tracts on Christian doctrine and moral conduct; 3d, to assist in defraying the travelling expenses of Unitarian missionaries in Scotland; 4th, to support public worship by assisting individuals to form themselves into societies, for the worship of the One only living and true God the Father, in the name of the Lord Jesus Christ; and, 5th, to co-operate with other Associations of a similar nature, formed in different parts of the United Kingdom and of the World, in the advancement of the holy and beneficent faith in which they are united.

“The means for carrying forward these truly important purposes, are, by annual subscriptions of Two Shillings and Sixpence and upwards, and the collection at the Anniversary Meetings—the annual subscribers receiving, if they choose, one-half of their subscriptions in books and tracts; the remainder to be at the disposal of the Committee, through whom the correspondence with the various individuals and societies is conducted.

“In fulfilment of their duties, the Committee have corresponded with

|               |               |               |
|---------------|---------------|---------------|
| Aberdeen,     | Dundee,       | Glasgow,      |
| New Lanark,   | Port-Glasgow, | Greenock,     |
| Edinburgh,    | Cumnock,      | Dumbarton,    |
| Saltcoats,    | Kilmarnock,   | Patna,        |
| Paisley,      | Bellshill,    | Stirling,     |
| Hamilton,     | Blackford,    | Tillicoultry, |
| Dumblane,     | Falkirk,      | Grahamston,   |
| Dunfermline,  | Irvine,       | Beith,        |
| Auchterarder, | Lanark,       | Dalry, &c.    |
| Carlisle,     |               |               |

“They trust this correspondence has been productive of good. In some instances, the best means of procedure have been suggested, difficulties have been removed, and to all encouragement has been given, neither to neglect nor despise the day of small things, but always practically to remember, that no well-directed effort for liberty, truth, and God’s pure worship, is ever lost. They rejoice in thinking, that in Aberdeen, especially, their counsel and assistance has been of essential benefit.

“The Committee, in the course of the past year, have sent tracts for distribution, from the stock on hand at last Anniversary, to Edinburgh, Dundee, Hamilton, and Glasgow, amounting, with those given by the Secretary to individuals in various districts who were desirous of ascertaining the principles really held by Unitarian Christians, to upwards of 2,000 copies. They were chiefly of the tracts, entitled, *The Christian Visitor*, Nos. 1, 2, and 3—the funds of the Association not warranting the Committee in purchasing any, though they gladly would have done so, to enable them to meet the demands which they are continually receiving for works illustrative of the Unitarian faith. They trust their successors in office will, in the ensuing year, publish a list of works worthy the perusal of the subscribers, and from which they may select the proportion assigned each member of the Association. The stock on hand, of various tracts, now numbers only 837 copies.

“The Committee are happy in stating they have fulfilled the engagements of the Association to their respected friend and fellow-labourer, the Rev. H. Clarke of Dundee, as their former Missionary. All claims on



the funds of the Association are now discharged; and in the ensuing year, the money at the disposal of the Committee, which, they trust, will be much increased by the addition of new subscribers, may therefore be devoted to the furtherance of any of the objects of the Association which it may be deemed most advantageous to prosecute. The only missionary labours in the past year, the Committee felt authorised to sanction, were those undertaken by the Secretary in week-night lectures at Paisley, Tillicoultry, and Dumblane, and a Sunday evening service at Hamilton.

“The Committee have had much pleasure in countenancing the efforts of praiseworthy individuals in Aberdeen, to conduct public worship in that important city. They look with deepest interest to the permanent establishment of a congregation in so influential a place. No effort should be spared to effect this great object. They express their continued conviction, founded on the personal visits and knowledge of the Secretary of the Association, that, in no place in Scotland has there been so auspicious a commencement; and that, if successful in obtaining the services of a suitable minister, there is every reason to anticipate the gathering together of a large and flourishing society.

“The Committee feel it their duty, specially, to notice the labours of Mr. Clarke at Dundee, and the wish of the society in that town to erect a house of worship, in which, unmolested by injurious obstructions and influences, they may meet for the adoration of the One God and Father of all. They believe the building of a chapel to be essential to the advancement and permanent establishment of the Unitarian cause in that increasing town; and whilst they rejoice in the zeal and devotedness the congregation has exhibited, by the handsome subscription they have themselves raised for this purpose, and regard the success which has already attended the labours of their respected pastor, as only the precursor of better things to come, they cordially recommend the case of their brethren at Dundee to the support of every well-wisher to the progress of the uncorrupted truths of the Gospel.

“The Committee would also express their hope and expectation, that the friends at Dunfermline and Til-

licoultry will soon resume their meetings for public worship, suspended, for a time, by the ill health of those who formerly conducted it, and that renewed health will inspire increased diligence in the diffusion and practice of the faith which they have peace and joy in believing.

“The Committee have continued their correspondence with the British and Foreign Unitarian Association, whose unabated interest in the dissemination of Christian truth in Scotland they gratefully acknowledge; and the kind wishes and prayers of whose members, at their late Anniversary, for their moral and spiritual welfare, they cordially reciprocate.

“The Committee present to the Association the following Statement of their Correspondents:—

[LANARK and NEW LANARK—Frequent requests made for Unitarian works—inquiry more general—many friends regularly attend Unitarian worship at Carluke, and are very desirous that, at least, occasional services should be conducted at Lanark. CARLUKE—The congregation assembles every Sabbath day; its members remain steadfast to their principles. Mr. Harris has been able to visit them only once, when the Lord’s Supper was celebrated, about fifty persons partaking, and large audiences attending. An earnest wish expressed, that the ministers would preach at Carluke more frequently. DUNDEE—Warm testimony borne to the indefatigable labours of Mr. Clarke, and the good effects produced by his morning and evening lectures. The hall in which the congregation assemble for worship, very inconvenient and injurious, in consequence of being occupied by machinery for week-day exhibitions. The rent being high, has, with the preceding and other circumstances, led the society to raise a subscription towards building a chapel. A piece of ground has been taken for this purpose, on which, by the regulations of the Corporation, a building must be erected within a limited period, under severe penalties. The chapel proposed to be built will cost probably £700—the amount subscribed by the congregation nearly £200. Mr. Clarke’s salary being very inadequate to his labours, it is highly desirable that the kind assistance of friends should enable the society to build

a place of worship, free of debt. **DUNFERMLINE**—The society have lost the place they met in for public worship, but hope soon to obtain another. More inquiry is made for Unitarian books, and greater disposition shown to converse upon the subject. **GREENOCK**—Many changes have occurred in the past year. Mr. Giles has removed to the Park Chapel, Liverpool. Mr. Lampray, then a student at Glasgow University, supplied the congregation for nearly three months in the spring; and Mr. Forrest is now the respected pastor. Throughout, the congregation has continued steady, and at the last communion some new members were added. **PORT-GLASGOW**—The congregation assemble every Sabbath-day for worship, and once a-month have enjoyed the valuable services of Mr. C. Dunlop, one of the friends at Paisley. **KILMARNOCK**—Bigotry has been at work in its most fearful form, depriving workmen of employment, because they would not pronounce the shibboleth of orthodoxy, violating the name and the principles of Protestantism, by visiting with penalty a difference in religious opinion. Still truth is not destroyed, and many are inquiring into the nature and grounds of opinions which have entailed on their supporters such unchristian treatment. **DUMBARTON, CUMNOCK, PATNA**—The friends continue to lend out works, which are more readily received than formerly, and bigotry is decreasing. **HAMILTON**—Several persons have embraced Unitarian views, and Mr. Harris, on their invitation, preached one Sabbath evening to a large and deeply attentive audience in that town, and the tracts were eagerly received. **TILlicOUNTRY**—Since Mr. Clarke resigned the office of Missionary to the Association, public worship has not been conducted every Sabbath. Mr. Harris preached on a week evening to a large audience, and the people will gladly co-operate in any plan to receive the occasional visits of ministers. **DUMBLANE**—Several friends are here resident who are anxious for the diffusion of truth. Mr. Harris preached on a week-night to a very attentive congregation. **PAISLEY**—The removal of Mr. Forrest has clouded the prospects of the congregation, but the results of his labours there have been beneficial. The society, on Mr. Forrest's removal, returned to their

former place of worship, which they fitted up in a more neat and commodious manner than before, and where the attendance has continued good. The Lord's Supper is administered quarterly, and every celebration has been accompanied by an increase of members. Mr. Harris delivered a course of week-night lectures, which were attended by persons of all creeds, and they powerfully tended to disseminate more correct views of the Unitarian faith, and ultimately to advance its profession and practice. **EDINBURGH**—Since the last anniversary of the Association, the congregation have entered on their new chapel. The transition from a small to a larger place of religious worship, has been attended with a degree of success commensurate with the expectations entertained by the members. Mr. Stannus's Sunday afternoon lectures, continued throughout the winter, were attended by large congregations, and many prejudices were subverted by them. The seats let in the present chapel are to the largest number ever let in the old one, in a proportion exceeding that of three to two. **ABERDEEN**—About twelve months since, several individuals, unable longer to attend the popular worship, and seeing no immediate prospect of securing the services of a minister, met together, once every Sabbath, at the house of one of the members. By a joint subscription they formed a small library, and read a sermon and joined in prayer together. The standard once reared again, their numbers increased, and they were obliged to engage a hall. They were fortunate in meeting with a neatly fitted up place, and it was opened by the Rev. H. Clarke of Dundee, to considerable audiences. His services were followed up by the Rev. George Harris, when crowds could not approach near the place, so intense was the desire to hear the simple truths of the Gospel. On the Tuesday evening following Mr. Harris's preaching, the society was re-organised, and a subscription opened to secure the services of a minister. That subscription amounts to a considerable sum. A numerous body of persons have joined themselves together, and there is every reason to believe, that a suitable minister is alone wanted, to ensure permanency and success to the Unitarian cause in this important and

influential city. GLASGOW—The Sunday evening lectures were, as usual, delivered by Mr. Harris, from October to March, and attended, as in former years, by crowded audiences. In addition, Mr. Harris preached lectures, during the same period, on Sunday afternoons, and a course also on Thursday evenings. The Benevolent Society, for the relief of the sick and poor of the congregation—the chapel library—and the fund for the liquidation of the chapel debt,—are all proceeding well. *One hundred and twenty-eight* additional sittings have been let in the chapel in the last ten months.]

“The Report of the Treasurer will now be read:—

*Dr.*

1835–36.—Aug. 30.

|                                                              |      |    |    |
|--------------------------------------------------------------|------|----|----|
| Collection at Anniversary, Paisley, .....                    | £ 6  | 0  | 0  |
| Subscriptions, Paisley, .....                                | 1    | 0  | 0  |
| Profit from Tea-party at do. ....                            | 0    | 9  | 7½ |
| Collections, Week-night Lectures at do. by Mr. Harris, ..... | 1    | 2  | 6  |
| Do. at Hamilton, 31st July, .....                            | 0    | 10 | 0  |
| Subscriptions—Dalry, .....                                   | 0    | 5  | 0  |
| Do. Saltcoats, .....                                         | 0    | 10 | 0  |
| Do. Lanark, .....                                            | 0    | 10 | 0  |
| Do. Dundee, .....                                            | 0    | 15 | 0  |
| Do. Greenock, .....                                          | 1    | 6  | 0  |
| Do. Dumbarton, .....                                         | 1    | 15 | 0  |
| Do. Edinburgh, .....                                         | 2    | 13 | 6  |
| Do. Glasgow, .....                                           | 12   | 17 | 6  |
| Rev. J. Grundy, Liverpool, .....                             | 1    | 1  | 0  |
| H. Giles, do. ....                                           | 0    | 10 | 6  |
| C. Wicksteed, Leeds, .....                                   | 0    | 10 | 6  |
| A. Macdonald, Royston, .....                                 | 0    | 10 | 6  |
|                                                              | £ 32 | 6  | 7½ |

*Cr.*

1835–36.—Aug. 30.

|                                             |     |    |    |
|---------------------------------------------|-----|----|----|
| Balance against Association, .....          | £ 0 | 19 | 4  |
| Expenses of Anniversary, .....              | 7   | 15 | 4  |
| Rev. H. Clarke's Missionary Expenses, ..... | 16  | 13 | 4  |
| Printing, Advertising, &c. ....             | 5   | 7  | 6  |
| Mr. Harris's Missionary Expenses, .....     | 1   | 14 | 9  |
| Postages, &c. ....                          | 1   | 2  | 3  |
|                                             | 33  | 12 | 6  |
| Income, .....                               | 32  | 6  | 7½ |

Balance against the Association, ..... 1 5 10½

September 7, 1836.

Examined and found correct,

JOHN BRYSON, }  
JOHN DUNLOP, } *Glasgow.*



“ In conclusion: although the Committee, from the very limited means at their disposal, have been able to do comparatively but little in furtherance of the great objects of the Association, yet they believe more has been effected in Scotland during the past year, in exposure of error and the diffusion of truth, in laying the foundation for future congregations, and in the increase of members in those already formed,—than ever previously occurred in the same period of time. They congratulate their friends and brethren on the encouraging fact. They see in that fact, additional motives to be up and doing. They are persuaded, the earnestness with which other religious bodies are contending for their respective systems, will issue in the diffusion of juster views of the rights of the disciples of Christ, the character of God, and the nature and destiny of man, if Unitarians only occupy, with faithfulness, the post assigned them in the advocacy of universal freedom of thought, and perfect good-will to all, however differing in opinion. The only thing to be dreaded, is, apathy and indifference. Stagnation is death. *Onward* must be the watchword and the aim of all who would elevate humanity, improve society, be co-workers with Christ and Christianity, and practically reverence the Source and Centre of all goodness, truth, and perfectibility.”

The following Resolutions, moved and seconded by the undermentioned individuals, were unanimously adopted. We regret our inability to report the admirable addresses which were delivered on this interesting occasion. They will be long remembered with pleasure by those who had the satisfaction of hearing them.

Moved by the Rev. H. Clarke of Dundee, and seconded by Mr. Dunn of Edinburgh,

“ That the Report of the Committee be received and adopted; and the following gentlemen at Glasgow be requested to conduct the affairs of the Association for the ensuing year:—

|             |            |             |
|-------------|------------|-------------|
| Mr. Bryson, | Mr. Davis, | Mr. Newton, |
| Couper,     | Dunlop,    | Rae,        |
| Cumming,    | Galloway,  | Watson,     |

Rev. George Harris, *Treasurer* and *Secretary*.

And the following gentlemen at Edinburgh:—

Mr. Cunningham,

G. H. Girle,

Rev. B. T. Stannus."

Moved by Mr. Sidney Smith of Edinburgh, and seconded by Mr. Hodgson of Edinburgh,

"That the respectful and cordial thanks of this Association, be given to the Rev. Dr. Drummond of Dublin, for his highly valuable services at this Anniversary;—the Association gladly embracing the present opportunity of expressing their unabated interest in the struggles of their brethren in Ireland, on behalf of Christian liberty, truth, justice, and charity; and their confident expectation, that, under the over-ruling providence of God, who maketh even the wrath of man to praise him, the people of that interesting land, distracted by the feuds of religious intolerance and bigotry, will be led to see, in the principles and practice of pure and undefiled Christianity, their only effectual emancipation from the evils by which they are afflicted, and will unite heart and hand in the diffusion of that knowledge, virtue, and universal goodwill, which alone can elevate and bless their country; thereby securing to all its inhabitants the enjoyment of justice and peace, in the possession of that liberty wherewith Christ has made all his disciples free."

The Chairman having presented the thanks of the Association to the Rev. Dr. Drummond, the Doctor returned thanks in a very impressive and interesting address, particularly pointing out the violations of Protestant and Christian principle, evidenced by the late prosecution and decision respecting the Meeting-house of Clough, in Ireland.

Moved by Mr. Charles Blyth of Edinburgh, and seconded by Mr. Robert Hedderwick of Glasgow,

"That this Meeting have great pleasure in expressing their warmest acknowledgments to the Rev. James Martineau of Liverpool, for the powerful aid he has given to the cause they are assembled to promote, by his labours of yesterday; that through him they express their heartfelt sympathy in the efforts of their brethren in England, in behalf of the great Protestant

and Christian principle—the right of individual judgment, untrammelled by creeds and uninjured by penalty; and cordially reciprocate the kind wishes and prayers for their moral and spiritual welfare, expressed for the Unitarians of Scotland at the anniversary of the British and Foreign Unitarian Association.”

The Chairman having communicated the thanks of the meeting to the Rev. James Martineau, that gentleman addressed to the Association many highly interesting observations.

Moved by the Rev. B. T. Stannus of Edinburgh, and seconded by the Rev. James Forrest of Greenock,

“That, believing their views of Christian truth to be intimately connected with individual improvement, virtue, and happiness, and the advancement of the knowledge, righteousness, freedom, and peace of nations—the members of this Association rejoice in the continued diffusion and reception of a faith, which, like the Christianity with which they deem it identified, is ‘glad tidings of great joy to all people;’ and whilst they lament the incessant misrepresentations by which their sacred and benevolent principles are assailed, they regard those misrepresentations as an imperative call on them for increased and persevering efforts, in the vindication and diffusion of doctrines which bring glory to God by enlightening the minds, and expanding the hearts of his creatures—leading them to the practical recognition of universal brotherhood, and the reverence and adoration, through His well-beloved Son Jesus Christ, of the One Infinite and Benignant Father.”

Moved by Mr. G. H. Girle of Edinburgh, and seconded by Mr. James Couper of Glasgow,

“That this Association highly approve of the proceedings of the friends at Dundee and Aberdeen; and cordially recommend their respective cases to the support of every well-wisher to the interests of Christian truth and righteousness.”

The Chairman then gave out the hymn,

“From all that dwell below the skies,  
Let the Creator’s praise arise,”—

and closed the meeting with the Lord’s Prayer and a benediction.

The collections at the various services amounted to £15 : 1s. 6d. and many new subscribers were added to the Association.

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THE Sunday following the Association, Dr. Drummond kindly consented to preach in Glasgow, thereby enabling Mr. Stannus to preach in Aberdeen; Mr. Harris remaining in Edinburgh. The attendance at the religious services in the three Cities, was very numerous—in Edinburgh and Aberdeen overflowing, particularly at the latter place, where hundreds could not gain admittance, or get near enough for hearing.

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*London Domestic Mission Society.*—The first stone of a new chapel and school-room, in Spicer-street, Spitalfields, was laid on a piece of ground adjoining the premises at present occupied by the Society, on Tuesday the 30th August last. There were present more than 300 persons, according to the computation of several individuals. These included a considerable number of the children belonging to the Sunday and day schools, some of their parents, and other persons of the immediate neighbourhood. There were not many of the subscribers to the Society present; but the season of the year, and the shortness of the notice given, are sufficient to account for that circumstance.

The Rev. R. K. Philp, the Missionary in that district, shortly stated the object for which the assembly was drawn together, and gave out a hymn. When this had been sung, J. T. Rutt, Esq. made a most excellent and appropriate address, showing that the object of the Society was to raise the condition of the poor and sinful; to point out to them their true nature and dignity, and to encourage them in making such exertions towards providing for their physical and moral wants, as should give them a feeling of independence, and of confidence in the God and Father of us all. He emphatically stated, that what the conductors of the Society desired, was, “to level upwards;” to impart knowledge to the ignorant, peace to the miserable, the assurance of eternal love to the repentant guilty.

The Rev. E. Chapman, after saying a few words, read the first paper published by the Committee, containing

a statement of the object, means, and instrumentality of the Society; and appealed to those who were present, whether the means had not been faithfully applied in that neighbourhood, and if some portion, at least, of the object had not been effected. He then enclosed and sealed it in a bottle, with the two subsequent pamphlets published by the Committee, and a piece of parchment, containing the following inscription:—

“The first stone of this building was laid August 30, 1836, by J. T. Rutt, Esq.; a prayer was offered up by the Rev. R. K. Philp; these papers were enclosed by the Rev. E. Chapman; they show the purposes for which the building was erected. “Glory be to God our Father, through Jesus Christ our Lord.”

The Secretary then deposited the bottle in a recess appropriated to it. It was covered with cement, and the stone lowered over it—Mr. Rutt, under the direction of the builder, doing what was necessary to give stability to this corner-stone of a building dedicated to the Father of all mercies, for the benefit of some of his beloved children.

The Rev. R. K. Philp then shortly addressed the meeting, and offered a fervent and appropriate prayer for the blessing of God upon the work, upon all who were engaged in furthering it, and upon all who were directing their varied energies towards the same or kindred objects. Another hymn was sung; and the Secretary announced that he had, on the preceding day, received £25 in aid of the building fund—a second donation of that sum from the same family.

It was proposed to bury, with the papers, some coins of the present reign; but Mr. Philp and others strenuously opposed the motion, saying that they wanted all the money that could be spared for the building, and for the other objects of the Society.

The whole of the proceedings appeared to give great satisfaction to those who witnessed them; and many expressed their delight at the kind and liberal sentiments that were uttered. It was a day of rejoicing which will not soon be forgotten by those more immediately interested in the success of the undertaking, and the prosperity of the Society.

EDWIN CHAPMAN, *Sec.*

Haverstock Hill, Hampstead, Sept. 19, 1836.



*Unitarian Sunday Schools, Cambridge-Street, Birmingham.*—The annual meeting for business, was held in the chapel at the close of the afternoon service, August 28.

Reports were received from the several departments of the Institution, which fully prove that the foundation of another large and useful congregation in Birmingham is laid; and that the general working of the Society is carrying forward with vigour and discretion.

For the satisfaction of some subscribers, who have not the means of knowing otherwise, and for the information of our friends generally, who may feel disposed to respond to our call for aid to raise a building, we subjoin the following general statements:—

*General Statement of the Society's Accounts from its establishment, August 1834, to August 27, 1836.*

*Dr.*

|                                            |       |    |    |
|--------------------------------------------|-------|----|----|
| To Accounts paid, .....                    | £ 235 | 5  | 1½ |
| To do. owing, .....                        | 33    | 5  | 11 |
| To Balance in favour of the Society, ..... | 4     | 15 | 7  |
|                                            | £ 273 | 6  | 7½ |

*Cr.*

|                                                     |       |    |    |
|-----------------------------------------------------|-------|----|----|
| By Cash received in Subscriptions & Collections, .. | £ 250 | 16 | 8½ |
| By Subscriptions and Seat-Rents due, .....          | 22    | 9  | 11 |
|                                                     | £ 273 | 6  | 7½ |

*General Statement of the Building Fund, from August 1835, to August 1836.*

*Dr.*

|                                         |      |    |    |
|-----------------------------------------|------|----|----|
| To Subscriptions, First Quarter, *      | £ 2  | 17 | 9  |
| To Donations, First Quarter, .....      | 13   | 5  | 9  |
| To Subscriptions, Second Quarter, ..... | 4    | 9  | 2  |
| To Donations, Second Quarter, .....     | 0    | 0  | 11 |
| To Subscriptions, Third Quarter, .....  | 4    | 14 | 5  |
| To Donations, Third Quarter, .....      | 50   | 0  | 0  |
| To Subscriptions, Fourth Quarter, ..... | 5    | 13 | 0  |
| To Donations, Fourth Quarter, .....     | 2    | 2  | 6  |
|                                         | £ 83 | 3  | 6  |

*Cr.*

|                                    |      |    |   |
|------------------------------------|------|----|---|
| By Expenses, First Quarter, .....  | £ 0  | 17 | 0 |
| By Expenses, Third Quarter, .....  | 2    | 13 | 6 |
| By Expenses, Fourth Quarter, ..... | 0    | 6  | 0 |
| By Balance of Cash, .....          | 79   | 7  | 0 |
|                                    | £ 83 | 3  | 6 |

\* The amount of Subscriptions arise from 1*l.* per week subscribers.

|                                                    |      |   |   |
|----------------------------------------------------|------|---|---|
| To Balance brought over, .....                     | £ 79 | 7 | 0 |
| By Amount in the Treasurer's hands, at 4 per cent. | £ 78 | 0 | 0 |
| By Amount in Secretary's hands, .....              | 1    | 7 | 0 |
|                                                    | £ 79 | 7 | 0 |

The amount of donations already obtained, is £125 : 9s. 8d., and of subscriptions received, £17 : 14s. 4d. making a total of £143 : 4s. Deducting expenses incurred, £4 : 17s. 6d., leaves the net amount of the fund, £138 : 6s. 6d.

After the business had been transacted, an address was delivered by one of the teachers of the School, from which the following is an extract:—

“ In taking a retrospective view of the Society and its proceedings, from the commencement of your union, you must be pleased and encouraged in your labours. You have, as far as you could expect, succeeded in every effort made in the general conducting of the institution. You have fitted up this large building with every requisite suitable to the comfort of school and congregation; you have well stocked the school with necessary means of instruction; you have founded a library consisting of 274 volumes; and, in two years, you have found means to defray the expense of all these things. You have done every thing as a Society, which you could desire, or which others could reasonably expect. You have, in addition, made a generous effort, and which will yet prove still more successful to raise a fund to build a chapel and school-room. You have well fixed the fundamental principles of your institution, in making the non-subscribing teacher in the school, an equal voter, on all occasions, in the school and congregation, with the subscriber to the school, and the subscriber to the congregation, who are not teachers. This is a feature in which this Society differs from other religious bodies, and on this principle rests much of its harmony and its extensive usefulness; and thus constituted, you will work together for mutual advantage.”

The annual tea-party was held on Monday, August 29. A company of nearly two hundred persons took tea together, in the School-rooms, and adjourned

after tea into the Chapel. Mr. James Reily, who has been a zealous and most useful labourer in the Old Meeting Sunday Schools, for many years, having been called to the chair, addressed the meeting in a manner suitable to the occasion, and encouraging to the promoters of Sunday-school instruction. The following resolutions were unanimously adopted:—

1. That this Meeting rejoices in the conviction that the precepts and example of the Founder of Christianity, sanction the cultivation and exercise of the social sympathies of his followers; and it is its opinion, that meetings like this strengthen and improve the bond of virtuous friendship, animate zeal, and cement union in a good cause.

2. That this Meeting expresses its satisfaction at the very general testimony borne by the community, that Sunday-school institutions have promoted all those beneficial changes and improvements in our national institutions, which are tending to advance the moral and intellectual progress of the people, and which must ultimately establish the peace, interest, and virtue of every inhabitant of the land.

3. That this Meeting rejoices in the foundation and the gradual success of this institution, and believes that the principles on which it is conducted, are calculated to promote the best interests of man, and are such as will, in the progress of education, be acted upon by society in general.

The 4th and 5th resolutions contained grateful acknowledgments to the Ministers of the Old and New Meeting-houses in Birmingham, for their valuable services at the Anniversary, and to the Trustees and Vestry Committee of those congregations, for the use of their places of worship on that occasion.

Thanks were also voted to Mr. John Hughes and others who conduct the singing, to the Committee of the tea-party, and to the Chairman. The evening was closed by the company singing a hymn of praise.

JOHN REILY.  
THOMAS PRIME.

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## TO THE SUBSCRIBERS & CORRESPONDENTS OF THE CHRISTIAN PIONEER.

THE Editor of the Christian Pioneer respectfully informs his friends, that this Magazine is now published by Messrs. SIMPKIN, MARSHALL, & Co. *Booksellers, Stationers' Court, London.* It will continue to be published by them on the *first day of every Month.* The Subscribers will please give directions to their various booksellers to this effect; and add to his obligations to them, by renewed efforts to increase the circulation of the work,—efforts which, from recent circumstances, are essentially necessary to its continuance.

*Communications* for the Christian Pioneer, with *books for review*, both of which are respectfully solicited, are requested to be sent, directed to the Editor, “care of Messrs. Simpkin, Marshall, & Co. Stationers' Court, London,” by whom they will be forwarded at the close of each month, to the Editor at Glasgow.

The preceding *Numbers* and *Volumes* of the *Christian Pioneer*, as well as the various other publications by Mr. Harris, will be supplied by Messrs. Simpkin, Marshall, & Co.

The 1st and 2d volumes of the *Christian Pioneer*, may be had at 2s. 6d. each; the 3d, 4th, 5th, and 6th volumes, at 3s. each; the 7th volume, at 4s.; and the 8th and 9th, at 3s. each.

ADDITIONAL REMARKS IN ILLUSTRATION OF THE  
PARABLE OF THE TARES.—MATT. xiii.

I am aware that the facts to which the parable of the tares and its interpretation have appeared to me as applying, differ materially from those to which they have been generally applied by modern commentators; and as the points of difference are of much importance, it may be requisite that they should be more particularly examined and compared. The differences relate principally to three particulars, viz.—1st, The sphere which the parable embraces; or, whether it includes the whole human race, or only, in its immediate application, that portion of them which are either really or ostensibly included in the Christian Church? 2d, What being or power is to be understood by the *devil*, as it is rendered in our common version; or the *adversary* or *accuser*, as it signifies in the original? 3d, To what period and what events do the concluding scenes represented in the parable by the harvest and the reapers, and in the interpretation declared to be the end or conclusion of the age, and the angels or messengers to be employed on that occasion, relate?

First, it is generally considered, that as the concluding scenes embrace the whole human race, and exhibit the final judgment to be awarded to all mankind in a future state at the great day of judgment, so the introductory events have the same universal application;—whereas, according to the view of them which I have taken, they relate only or immediately to the Christian Church, as selected indeed from the world at large, and dispersed through it for the purpose of greatly increasing its numbers, and of promoting its sacred influences very extensively among them; but yet as forming, in the first instance, a peculiar people, zealous of good works, supremely influenced by a light of heavenly truth, and by the moral obligations arising from it, of which the world in general was at its introduction destitute, and to which only a portion of them has hitherto attained. That the parable has this last meaning and application, and not the former, is surely evident from the consideration, that our Lord is expressly speaking of his own personal



proceedings as a son of man, and of the "kingdom of heaven," which by his preaching and miracles he was then introducing into the world; that kingdom whose *near approaches* only were announced by John his precursor, Matt. iii. 1; and by Jesus himself, in the first instance, chapter iv. 17; and the number of whose members or subjects were very few, and those imperfectly grounded in their principles when he delivered this parable, which is throughout *prophetic* of its future progress and fortunes. The great object for which he received his commission—which had its commencement when, from a humble mechanic, he was invested with "the spirit without measure," and received his designation as the beloved Son of God—was to lay the foundations of this kingdom or divine government in the minds of all such as were prepared for its reception; and though it is destined *ultimately* to destroy the dominion of sin and death, and consequently to effect the transfer of mankind universally from an earthly to a heavenly existence; yet, its first and leading operation is, to form the minds and characters of those who embrace it in this life, and that at length, so effectually and extensively, that the object of the prayer which he prescribed, shall be accomplished, and the kingdom of God and his Christ will come, and his will be done on earth as it is in heaven.

It is to this object that our Lord clearly appears to be looking forward in this parable and its interpretation. He had now begun to form the seeds of his gospel in the minds of his immediate followers, and he is here apprising them and their successors through future generations, that the Church which he had planted—the kingdom which he had introduced, would in the course of time, as its members relaxed from their pristine zeal and vigilance, become almost insensibly mingled with many spurious members, who could not easily be distinguished from those who retained their true character, much less be safely and effectually removed from among them, till the proper time should arrive, and the proper agents be employed to effect their removal. It is true, that the dispensation by the Messiah, hath a retrospective as well as a prospective design and application; and that it will finally

extend its power and its influences to the whole human race, inasmuch, as they will all, in that order which God hath appointed, be recalled to life, and receive the reward of the deeds done in this life; yea, the time will arrive, when sin and death will be totally and for ever destroyed, as the sovereignty of the Saviour will have so fully completed its purposes as to be resolved wholly into that of the Almighty. But these closing events of his kingdom, are not those concerning which he had occasion principally to treat at this early dawn of its advancement. The work about which he and his disciples would be engaged for many ages to come, was the introduction, progress, and ultimate establishment of his kingdom on earth—the obstacles and dangers with which it would have to encounter during that interval—and the part they would have to perform, in bringing about that glorious state of things, when his kingdom would become universal, and his true followers, and probably the most eminently righteous of all preceding ages together with them, should shine forth as the sun in the kingdom of their Father, even though for many subsequent ages, they should reign over men on earth, and prove the means of training up many successive generations of human beings to true religion and virtue, and consequently to immortal felicity. All these events from the introduction of Christianity to the end of the millenary period, are evidently anterior to that great day of judgment, to which the last scene of this parable is now usually referred; and it was more suitable on our Lord's first appearance, when scarcely the foundations of his kingdom could be said to have been laid, and neither its true nature nor any of the circumstances relative to its progress and establishment in the world, were understood even by his immediate and constant followers, that he should treat of these things, than that, overlooking all these preliminary events, so peculiarly interesting to men in this their present state of existence, he should at once lay before them the closing scenes of his government, or rather the final judgment of the Supreme Being himself, after that the Son shall have accomplished the object of delegated dominion, and it shall be resolved into that of Him who gave it to him, that God may be all in all.

Much might indeed be said respecting the true meaning of the phrases, *day of judgment*, *the last day*, &c.; which, in the New Testament, do not seem uniformly to indicate one particular point of time, or scene of things, but to express those particular judgments which await different nations, cities, and individuals, or communities, as they shall severally become ripened for their respective retributions. But my present design requires that we should now more particularly consider what being or power is to be understood by the *devil*, as the term is rendered in English, or the *adversary* or *accuser*, as it would have been better rendered in this parable. I have expressed my persuasion, that the idolatry, superstition, folly, and vice which had overspread the world, and which stood arrayed in hostility to the authority of Christ at his appearance, is the adversary here intended. Was not *this* the power with which, as the Saviour or deliverer of mankind, he had to contend? Were there not two ways with which this formidable enemy of truth and righteousness aimed to destroy his kingdom—the one, by open attack, and the other, by secretly insinuating its votaries among his chosen people, under the guise of his most ardent and influential friends, as if they were transformed into the very “children of light”? May we not trace the history of these last proceedings in a body of avowed Christians, who, even in the age of the Apostles, denied the great subject of their testimony and preaching, the resurrection of the dead; and caused a great division in the Church, promoting vanity and contention, pride and even gross licentiousness, in place of that humility, candour, meekness, purity, and general benignity, which are the distinguishing characteristics of true Christians? The love of Heathenism, falsely called *science*, since it was a mass of “vain” or groundless “imagination,” gave rise to these perversions of the Christian doctrine and practice; and it is a source of pride, confusion, bigotry, and persecution, from which Christians have never been delivered, since its introduction to the present day. We have already made mention of another mode by which many spurious members must have been introduced into the body of the faithful, and which, though

taking its rise immediately from the superstition of its members, or a weak and ambitious desire of swelling their numbers, is yet ultimately to be ascribed to the errors and follies of the surrounding world, and not to the pure doctrine and spirit of our blessed Saviour. It may indeed be questioned how far this cause was operative in impairing the purity of the Church, so long as it continued exposed to the persecutions of the Roman authorities, and the general odium of the people. Under such circumstances, few would adhere to the Church but such as were sincerely disposed to acknowledge and obey its Founder; however they might, imperceptibly to themselves and many of their fellow-Christians, have aberrated from the true and full purport of his instructions; nor would lukewarm, unreflecting, and inconsistent professors be long tolerated in a corps who were warmly engaged in a determined warfare against the advocates and devotees of idolatry. It was then, lastly, and in by far the greatest degree, in consequence of the temporal authorities of the Roman empire ostensibly coming over to the Christian standard, that the seed of the Church, which, though sown in the world at large, had hitherto been kept in a state of separation from its other productions, became so blended with them as to be in great danger of losing altogether its true character. In the very age of Constantine and his immediate successors, we find the distinguishing excellencies of the Christian character degenerating into their opposites. Pride and arrogance, and rancour and persecution, began to be manifested by the nominal chiefs and instructors in the Christian doctrine; and assembled councils of its leading advocates proceeded to impeach each other as heretics, and to cause their opponents on abstruse and generally absurd points of controversy, raised, not by Christianity, but by Heathenism, to undergo the evils of banishment, and of as general an opprobrium as they were able to excite against each other. Athanasianism and Arianism respectively took the lead in these practices; which assimilated them with the most execrable features of the adversaries of the Christian name, according as the one or the other was subjected to the protection or the opposition of the

reigning emperors. What did this manifest but that the ostensible leaders in the Christian Church, and with them, it is to be apprehended, great numbers in humbler circumstances, had changed their character from the good seed of Christ into that of their heathen adversaries. In this great change in the civil government, and in the prominent professors of Christianity, the tide of religious *profession* passed rapidly over from Heathenism to Christianity; the Christian Church swelled greatly in numbers, while it so grievously lost the purity of its character, that the questions would arise, Where is the religion of Jesus to be found? Into what secret corner of the Roman world have his real disciples withdrawn themselves amid these furious contests among his nominal disciples—who so plainly manifest, by their rancorous disputes about other gods beside his God and Father and the God and Father of his faithful followers in the spirit of holiness, of truth, and love, and by reciprocal persecutions and wars against each other, that they have drank deeply of heathen and antichristian corruptions? These are the questions which naturally present themselves at periods when *ecclesiastical history* relates principally to these inane and often bloody contests between bishops and presbyters; and the interference of civil magistrates, sometimes indeed to maintain peace among them and tranquillise their differences, but oftener to force a nominal conformity of the weaker to the stronger party; or, if the numerical ascendancy of the respective parties were doubtful, and the opinion of the reigning emperor inclined strongly to one side of a question, the history of the Church is converted into a history of civil warfare! Can anything be more evident, than that those who engaged warmly in such contests, were, if not absolutely spurious professors, at least so extremely degenerated from the primitive standard of Christianity, that so far as they were influenced by such a spirit, and engaged in such proceedings, they could only be regarded as in the number of its real enemies under the guise of its zealous advocates? What, alas! can men of this description be reckoned, but bad seed sown by the enemy among the good seed sown by the true owner of the field, accord-



ing to the imagery of the parable? or, according to the interpretation, children of evil, promoters of division, strife, and violence, clandestinely introduced into the number of Christian professors by the adversary of true Christianity; that is, by that very *genius* of idolatry and superstition, against which the *genius* of Christianity, as taught and exemplified by Christ himself, was arrayed? Have we any occasion for recourse to a supposed invisible but potent personage, called the devil, to account for the introduction of these spurious Christians into the Church of Christ? Is it not but too palpably accounted for from the visible causes of corruption which surrounded it on every side? The evils which gave occasion to the introduction of Christianity, and which it was directed to remove, were those of idolatry, superstition, infidelity, and vice—these are the evils against which the doctrine and authority of the Messiah are opposed. Now, these evils arise from the wrong judgments, the vague and vain imaginations, the ungoverned appetites and passions of men, taking their rise from the present frail constitution, low and imperfect acquisitions, and undisciplined state of their mental and moral powers, from the too great influence of the objects of time and sense over those more momentous but invisible and remote objects, which should form the ruling principles of their conduct. But all these come within the limits of natural causes, or those which arise from the present system and course of nature; and they furnish causes abundantly sufficient to account for the intellectual and moral evils which we witness; leaving neither any evidence nor any occasion for the supposition, that an invisible, supernatural agent has interposed to work delusion and vice within, by an efficacy totally different from the operation of natural causes. The supposition of such a personage being thus occupied, is a mere unfounded hypothesis, for which the state and operations of the human mind afford no evidence, and which is altogether different from that system of idolatry and wickedness that constituted the real and sufficiently visible as well as formidable adversary to which the gospel and kingdom of Christ is opposed.

An additional proof that Heathenism enthroned on the Roman empire, is the adversary against which Christianity is arrayed, appears from its being so represented in the Apocalyptic prophecies. The same symbol is there employed to denote the governing authority at Rome, as is employed in other passages of Scripture to denote Diabolus or the grand adversary of true religion. When Christ made his appearance, a power most adverse to the divine government was possessed of supreme and almost universal authority. What can be thought of a power which patronised idolatry in every form, which consecrated the most murderous sports, at once to the worship of the inhuman Saturn and the amusement of the populace; which suffered its chiefs to riot in lust and cruelty, and to be adored as deities; while it pursued with relentless persecution, inflicting punishments of unexampled severity on the meek followers of the Lamb,—but that it was the grand adversary and accuser of the brethren?\*

And was not this the great idol to which the world bowed with servile submission and blind admiration, at the time of our Saviour's appearance? Did not its illusions and its allurements present themselves in strong imagery before the mind of the Saviour himself, representing, that by conforming in some degrees to the tastes and passions of the world, he might with ease attain rapidly to a kind of delegated ascendancy in it, and *thus* effect its speedy reformation—a course, however, which by leading to one sinful compliance after another, would in the end effectually subjugate his authority to that of his subtle, depraved adversary? But by the dignified promptitude of his triumphs, he manifested the vast superiority of that kingdom of righteousness, whose foundations were laid in his pure and upright mind, over the most deceptive, alluring, and potent inducements to deviate from the strict path of rectitude, which the surrounding world could offer to his experience and conceptions. Suffering therefore the devotees of the world, so long as it held its present character, to retain their ascendancy over it, he selected from it men who like himself were “not of the world,” and by gradually infusing the leaven of

\* Rev. xii. 10.

his heavenly spirit through increasing numbers, he resolved ultimately to "overcome the world," and bring it to a general submission and reliance on his righteous supremacy. Thus the dragon which maintained for a time his ascendant over mankind at the head of the Roman state, and he who assailed Jesus in the wilderness, was one and the same power, taking its origin and character from the prevailing passions and propensities of the world, with whom the Messiah in introducing his new kingdom promptly rejected all compromise, and singly, and under the most humiliating and unpromising circumstances, entered upon a spiritual warfare against. With the weapons of the spirit alone, he encountered his potent adversary, armed with all the powers of earthly domination, during the three first centuries of the Christian era, till at length the Christian *name* obtained the ascendant, and that of idolatry was precipitated from the heaven to the earth of human society. It now poured its multitudes like a flood of waters into the body of the Christian church, as if to overwhelm and drown it amid the mass of spurious and corrupt members. But the earth or general body of the people under the new government, now ostensibly Christian, helped the church represented by the glorious woman of the Apocalypse, by absorbing and becoming assimilated with this flood of proselytes; leaving the true Christians with their characteristic distinctions, who, under the same common appellation, now protected and shaded by the wings of power, withdrew into the lowly retreats of private life.\* From the manifest opposition, then, between the gospel and kingdom of Christ, and the gross errors and pollutions of Heathenism—from the contest in which they were long and warmly engaged—from the subtle and imperceptible, or specious methods by which characters deeply infected with Heathenism were introduced in great numbers into the Christian communities, and assumed the Christian name, and from the evident correspondence between the representations of this power in the prophetic symbols of the Apocalypse, and those by which the great adversary is depicted in other passages of Scripture,

\* See Rev. xii.

I conclude, that they were so nearly assimilated as to be resolvable into the same principle, and that principle no other than the mass of moral evil, which may be fitly denominated the empire of sin, arising not out of the secret operations of a supernatural agent of wickedness, but from natural causes in the present imperfect state and condition of the human mind, and its effects in the organization of human society.

HOMO.

(To be concluded in our next Number.)

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### SABBATH SONNET.

BY MRS. HEMANS.\*

How many blessed groups this hour are bending  
 Through England's primrose meadow-paths their way,  
 Towards spire and tower, midst shadowy elms ascending,  
 Whence the sweet chimes proclaim the hallow'd day!  
 The halls, from old heroic ages gray,  
 Pour their fair children forth; and hamlets low,  
 With whose thick orchard-blooms the soft winds play,  
 Send out their inmates in a happy flow,  
 Like a freed vernal stream! I may not tread,  
 Like them, those pathways—to the feverish bed  
 Of sickness bound;—yet, O my God! I bless  
 Thy mercy, that with Sabbath-peace hath fill'd  
 My chasten'd heart, and all its throbbings still'd  
 To one deep calm of lowliest thankfulness.

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### BIOGRAPHICAL NOTICES BY JARED SPARKS.

ROBERT CLAYTON.

THIS eminent Prelate was born in Dublin, 1695, where his father was a clergyman of the Church of England. After his primary education at Westminster school, he was transferred to Trinity College, Dublin, in which institution he resided many years. He was made fellow of his College, studied theology, and, in 1729, was advanced to the degree of Doctor of Divinity. About this time we find him in London, enjoying the acquaintance of Dr. Samuel Clarke, by whom he was introduced to Queen Caroline. So much was the Queen impressed with his talents and learning, and

\* Her last composition.

pleased with his manners, that she caused him to be advanced to the bishoprick of Killala. He was afterwards made Bishop of Cork, and then of Clogher.

Bishop Clayton was more than forty years old, when he presented himself to the world as an author, and his first work was a learned Introduction to the History of the Jews. This was followed by a treatise on the Chronology of the Hebrew Bible, published in 1747. From this period, he wrote much on theological subjects, and took an active part in polemical controversy. In 1751, a small work appeared, entitled an "Essay on Spirit," of which Clayton was universally considered the author, and which was the foundation of a very animated and long sustained war of pamphlets. Dr. Kippis, in his Life of Clayton, speaks as follows with reference to this curious treatise:—

"It is a remarkable fact, and hitherto not known in the world, that the Essay on Spirit was not actually written by the Bishop of Clogher. The real author of it was a young clergyman in our Prelate's diocese, who showed the manuscript to his Lordship, and for reasons, which may easily be conceived, expressed his fear of venturing to print it in his own name. The Bishop, with that romantic generosity which marked his character, readily took the matter upon himself, and determined to sustain all the obloquy that might arise from the publication. He did not, indeed, absolutely avow the work, nor could he do it with truth; but by letting it pass from his hands to the press, and covering it with the Dedication, which was his own writing, he managed the affair in such a manner, that the treatise was universally ascribed to him; and it was openly considered as his in all the attacks to which it was exposed. Few persons, except Dr. Barnard, the present Dean of Derry, knew the fact to be otherwise; and he hath authorised Mr. Thomas Campbell to assure the public, that the Bishop of Clogher was only the adopted father of the Essay on Spirit. One effect of our Prelate's conduct in this matter was, his being prevented from rising to a higher seat in the Church. In 1752, upon the death of Dr. Hart, he was recommended by the Duke of Dorset, then Viceroy of Ireland, to the vacant Archbishopric of Tuam. But a negative was



put upon him in England, solely on account of his being regarded as the writer of the *Essay*.\*

Clayton's pen was actively employed. He wrote a *Vindication of the History of the Old and New Testaments*, in which he replied to Bolingbroke and others, and discussed with deep research, and in an able manner, many points of Heathen and Christian antiquity. He also held a correspondence with William Penn on Baptism. But the most remarkable circumstance in his life, was the delivery of the Speech, selected for the present work. On this subject, the words of Dr. Kippis may again be quoted.

"He had been long dissatisfied with the Athanasian Creed, nor did he approve the Nicene Creed in every particular; on which accounts, he was not a little disturbed, that they continued to be a part of the liturgy of the Church. These sentiments he had declared in his writings; but this, upon mature deliberation, did not appear to him a sufficient discharge of his Christian duty. He determined, therefore, to avow the same sentiments in his legislative capacity; and accordingly, on Monday the 2d of February, 1756, he proposed, in the Irish House of Lords, that the Nicene and Athanasian Creeds should, for the future, be left out of the liturgy of the Church of Ireland. The speech, which this Prelate delivered upon this interesting occasion, being taken down in short-hand, was afterwards published and hath gone through several editions. When the Bishop returned from the House of Peers, he expressed to a gentleman, who accompanied him in his coach, his entire satisfaction with what he had done. He said that his mind was eased of a load, which had long lain upon it; and that he now enjoyed a heartfelt pleasure, to which he had been a stranger for above twenty years before."

But whatever satisfaction the Bishop of Clogher might enjoy, in the conviction of having obeyed the dictates of conscience, and discharged a duty, his biographer subjoins, that "he had not the additional felicity of obtaining the approbation of his auditors." In short, he was never afterward regarded with a friendly eye by his brethren of the Church; and when, two years

\* Kippis' Edition of the *Biographia Brit.*—Art. "Clayton."

from that time, the Third Part of his Vindication came out, in which he renewed his attacks on the Trinity, and spoke with warmth in favour of freedom of opinion and latitude of research, those in authority resolved to issue a process against him. A day was appointed for his examination and trial; but before it arrived he was seized with a fever, and died on the 26th of February, 1758. His death was supposed to have been hastened, if not caused, by the anxiety and agitation into which he was thrown, on account of these hostile and persecuting acts of his enemies.

Clayton was distinguished for an amiable temper, catholic spirit, and charitable deeds. The following anecdote illustrates his character, and is equally creditable to all the parties concerned.

“While on a visit to London, a person of respectable appearance called on him to ask charity. Suspecting imposition he at first declined, but when the name of Dr. Clarke was incidentally mentioned by the person, Clayton told him, if he would obtain a certificate from Dr. Clarke, respecting the necessity of his circumstances, he would afford him aid. A certificate was produced, and without further inquiry, he gave him three hundred pounds, which sum was abundantly sufficient to relieve him from all his embarrassments. Hearing of this noble act of benevolence, Dr. Clarke sought the acquaintance of Clayton, and introduced him to the Queen, who was so much delighted with the simplicity of his manners, the gentleness of his disposition, his benevolent and charitable spirit, that she immediately provided for his being appointed to the first vacant Bishopric in Ireland.” He inherited a large patrimony from his father, part of which he generously bestowed in doubling the portion of each of his sisters. Nearly the whole of his revenues from the church is said to have been distributed among the worthy and necessitous, in acts of munificence.

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SPEECH OF BISHOP CLAYTON BEFORE THE IRISH HOUSE OF LORDS, ON SUBSCRIPTION TO ARTICLES AND CREEDS.

MY LORDS,—It has been long wished, that there could be a method found out, for more effectually

uniting his Majesty's Protestant subjects, and for making the terms of their conformity to the Established Church more easy and agreeable to them.

I have, therefore, ventured to prepare a few short heads of a bill for that purpose, as I mentioned to your Lordships at our last meeting; which though they may not be sufficient to complete the work, may at least contribute to prepare and pave the way towards it. But, before I present your Lordships with these heads of a bill, which I have now in my hands, I believe it will be expected, that I should say something to open and explain the purport and design of them, which consists of two parts.

The first of which is designed to rectify a mistake in the Act of Uniformity, passed in the 17th and 18th of King Charles the Second. In part of which there is an omission, which seems to defeat and contradict the very intent of the Act. But, as I apprehend that if that part of the Act was now read, your Lordships would immediately perceive where the error lies; I therefore, humbly move, that that part of the Act may now be read. [Which was read as follows:]

“Be it further enacted, by the authority aforesaid, that every parson, vicar, or other minister whatsoever, who now hath, and enjoyeth, any ecclesiastical benefice or promotion, within this realm of Ireland, shall in the church, chapel, or place of public worship, belonging to his said benefice or promotion, upon some Lord's day, before the first day of the annunciation of the blessed Virgin Mary, which shall be in the year of our Lord 1667, openly, publicly, and solemnly read the morning and evening prayer appointed by this Act to be read, by and according to the said book of common prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said book contained and prescribed, in these words and no other.

“‘I, *A. B.* do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in, and by the book, entitled, *The Book of Common Prayer, and Administration of the Sacra-*

ments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland, together with the Psalter, or Psalms of David, appointed as they are to be sung or said in Churches, and the Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.’

“And be it enacted by the authority aforesaid, that every person who shall hereafter be presented, or colated, or put into any ecclesiastical benefice, or promotion, within this his Majesty’s realm of Ireland, shall in the church, chapel, or place of public worship, belonging to his said benefice or promotion, within two months next after that he shall be in the actual possession of the said ecclesiastical benefice or promotion, upon some Lord’s day, openly, publicly, and solemnly read the morning and evening prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed.”

I now apprehend it appears to your Lordships, that the intent of this part of the Act was, to oblige every minister possessed of any ecclesiastical benefice, only to give his assent and consent to the *USE of all and every thing* contained in the Book of Common Prayer. Whereas the form of declaration prescribed by the Act, in which, and no other, such minister is obliged to give his assent and consent, is so worded, as seemingly to make him give his assent and consent, not barely to the *use* of all and every thing contained in the Book of Common Prayer, but to the *things* themselves; which is a very different affair, both with regard to the Dissenters and ourselves. With regard to the Dissenters, as it prevents those who do not approve of all and every thing contained in the Book of Common Prayer from joining in communion with us; and with regard to ourselves, as there is a wide distance between being certain of the truth, and being certain of the falsehood of some propositions; it is no way inconsistent with the strictest honesty, for persons to give their assent and consent, for peace and uniformity sake, to the use of

some particular forms of worship, either in doctrine or discipline, though they may not thoroughly approve of the things themselves, and to try to get them amended. While the public Declaration of our assent and consent to the things themselves, ties down the mind from any further inquiry, and by discouraging all doubts, and inquisitive industry, puts a stop to all improvement in knowledge, or any further reformation in religion.

Whereas, at the time of the Reformation, which was made in the reign of Queen Elizabeth, there were so many things to be amended, that it was not consistent with the common rules of prudence to make too great an alteration all at once. The most glaring and notorious offences were, therefore, first to be removed, while common sense directed, that those which were more latent, and less visible, should be referred to a further day.

But, my Lords, I think I ought to have mentioned to your Lordships, that this part of the Act of Uniformity, which has been now read, together with the little oath (as it has been called) by which non-resistance, and an unlimited passive obedience were established by law, were added in, immediately after the restoration of King Charles the Second, to the Act of Uniformity that was passed in the reign of Queen Elizabeth.

However, it is not my design, or desire, to cast any reflections upon those persons, who thought it necessary to have these additions then made; though the private history of that transaction does not speak much to their advantage; and, indeed, what appears upon the face of the Act itself seems to confirm the report. For, though that part of the Act in general, seems plainly calculated to oblige the clergy only to give their assent and consent *to the use of* everything contained in the Book of Common Prayer, yet the words, *to the use of*, are omitted out of the declaration of assent, which is prescribed to be read in churches. Which piece of fallacy, when it was first detected in England, was attempted to be rectified there, by a clause brought into the House of Lords for that very purpose. But, the then Duke of York, who was afterwards King James the Second, though he could not prevent its



passing that House, yet had influence sufficient to have it rejected by the Commons, and did not even let it pass the House of Lords without a protest.

Immediately after the Revolution, another scheme, to the same purpose, together with some further concessions in favour of the Dissenters, was projected by Archbishop Tillotson and others, but which was also defeated by the bigoted zeal of the high church party. I am very sensible that it was then, and is now, urged by some that there was no need of such a clause, because the intent of the Act is sufficiently plain; and that to any one who will but consult and consider the Act itself, it must appear, that the declaration of assent and consent should only be understood, as requiring our assent and consent *to the use of* all things contained in the Book of Common Prayer, and that all penal statutes are to be interpreted in their fullest latitude in favour of the offender.

But, my Lords, if you are pleased to consider, that the Act itself is not appointed to be read in church, but only the form of declaration, out of which the words *to the use of* are omitted; then it is not to be wondered at, if they who are ignorant of the Act, whether laity or clergy, should be deceived thereby; and should not imagine that the form of declaration, which they hear read by virtue of the Act, was inconsistent with the intent of the Act.

To prevent, therefore, all mistakes of this kind for the future, the alteration which is proposed to be made on this head, is only to insert the words, *to the use of*, in the form of the declaration, after the same manner as they now stand in the body of the Act. Which, as it is doing no more than what common honesty and common justice seem to require, I therefore think will not be disagreeable to your Lordships.

The second thing proposed in these heads of a bill, is *to lessen the number of our Creeds*. I believe it will be allowed, that the creed commonly called the Apostles' Creed, contains all the fundamental articles of the Christian faith, which are generally necessary to salvation. I believe it will be likewise acknowledged, as a piece of political prudence, that all the articles in every established national creed, in order to prevent unneces-

sary schisms and divisions in the church, ought to be as few, short, plain, and fundamental as possible. I believe it will also be allowed by all Protestants, that nothing ought to be inserted in our creed as a rule of faith, but what is plainly and clearly revealed in the holy Scriptures; as that is the basis on which the reformation of our religion from Popery is founded.

And now, my Lords, if these propositions, which I have here advanced, be true, and in my opinion they are, indisputably, I desire to know, what we Protestants have to do with the Nicene Creed?

The Nicene Creed, as far as it differs from the Apostles' Creed, is nothing else but the determination of a number of bishops in the fourth century, on a dispute started in the church of Alexandria, concerning a metaphysical point of theology, not plainly revealed in the Scriptures; which the Nicene fathers themselves thought of so little consequence to the generality of Christians, that it was not ordered to be taught the catechumens, nor even so much as to be read in the churches, till it was, some centuries afterwards, appointed by the church of Rome, to be read at the communion service.

In which church, where the Pope in council is acknowledged to be infallible, there is some pretence for binding the consciences of men to the belief of articles that are of human invention. But, in the Protestant church of Ireland, which acknowledges no infallibility in any decisions, except those of the Old and New Testament, it seems to be an absurdity to have any doctrine established as a rule of faith, which is not plainly and clearly revealed in those sacred writings.

Whereas, the strongest abettors of the Nicene Creed do not so much as pretend, that the doctrine of the consubstantiality of the Father and Son, is to be found in the Scriptures, but only in the writings of some of the primitive fathers. And I beseech your Lordships then to consider, whether it is not absolutely contradictory to the fundamental principles on which the reformation of the Protestant religion from Popery is built, to have any doctrine established as a rule of faith, which is founded barely on tradition, and is not plainly and clearly revealed in the Scriptures?

I am very unwilling to say any thing to the prejudice of the Nicene fathers, or of their cotemporary historians; but as the present is undoubtedly a more enlightened age than that in which the Nicene Council was assembled; and as it is the inseparable property of time, ever more and more to discover truth, to which the invention of the art of printing, as well as the Reformation and Revolution, has of late years greatly contributed; I think I may safely say, it seems unreasonable, that we, at this distance of time, should be tied down to their determinations.

And, as to the ecclesiastical historians of that and the following century, this much I think myself in honour obliged to inform your Lordships of, that all those books have been since destroyed, which were then published in opposition to the decrees of the Council of Nice, so that all our information comes only from one side of the question. And of those histories upon this head, which have been suffered to come down to our hands, I do not know one, unless you will except Eusebius of Cæsarea, who saith but little on this subject, but what is so filled, either with falsehoods, forgeries, or contradictions, that their veracity is not to be depended on.

But, my Lords, suppose we should allow the Nicene fathers and their historians, to be much more honest and much more able men than they really were; I cannot think that the determinations of any set of men whatsoever, since the time of the Apostles, on a metaphysical subject of theology, not clearly revealed in the Scriptures, is the proper subject for the creed of a Christian.

The great Lord Bacon, in his excellent treatise on the "Advancement of Learning," a work that cannot sufficiently be praised, and to which Mr. Boyle, Mr. Locke, and the great Sir Isaac Newton, owe the first rudiments of the several systems which they have since carried to so great perfection; in this wonderful treatise, wherein Lord Bacon is showing the deficiency of each species of learning, and is pointing out the errors which have prevented the progress and advancement of it,—the science of theology comes, among others, under his consideration, upon which he has this remark,

which for fear of being mistaken in the quotation, I have written down, and shall beg leave to read to your Lordships:—"Here, therefore, I note this deficiency, that there hath not been, to my understanding, sufficiently inquired and handled, the true limits and use of reason in spiritual things, as a kind of divine dialectic; which for that it is not done, it seemeth to me a thing usual, by pretext of true conceiving that which is revealed, to search and mine into that which is not revealed."

You have now heard, my Lords, the sentiment of this great man, which is, that the searching and mining into things not revealed, under pretence of their being contained in that which is revealed, is the error which he notes in the *advancement of theology*. Accordingly, if we inquire into the event and consequence of the aforementioned determination in the Council of Nice, we shall find, that the course of religion was thereby diverted into a wrong channel, and that Christianity from thenceforward, instead of being considered as a practical obligation, was changed into a speculative science; men's minds were irritated against one another, on account of niceties that were of no consequence to religion; and the doctrine of faith, or of belief in punctilios of this kind, was so magnified and extolled as being necessary to salvation, that the righteousness of works was entirely neglected. Polemical divinity was introduced into religion, whereby the church was rendered, if I may be allowed the expression, literally militant; and the divine precept of universal love, which our Saviour recommended to his disciples, as his command, was changed into that of hatred to all who would not subscribe.

Whereas, had the Nicene fathers determined nothing but in scriptural terms; and had declared, that a difference of opinion concerning things not plainly and clearly revealed, was not a sufficient foundation for a breach of communion, it is more than probable, that most of those disturbances which have since infested the Christian church, might have been prevented.

(To be concluded in our next.)



# PRELATIC PERSECUTIONS OF THE PRESBYTERIANS OF ULSTER.

(Continued from p. 375.)

JEREMY TAYLOR was born at Cambridge in 1613. In 1658, he removed to Lisburn, under the patronage of Edward, Earl of Conway, in the humble station of an alternate lecturer, along with a Presbyterian minister, and at a very limited stipend. He is stated to have spent his time, chiefly between Lisburn and Portmore, preaching occasionally to a "small congregation of loyalists in the half-ruined church of Kilultagh," and seeking seclusion in Rams-island in Loughneagh, and Sally-island in Loughbog. Neither his secluded habits nor "courteous carriage," could secure him from the malice of his enemies. In 1659, he was denounced by one Tandy, as a person hostile to the State; on which he was taken prisoner and transmitted to Dublin, but soon after liberated, the charges being found frivolous, or without foundation.\* January 1660-1, he was ordained Bishop of Down and Connor, in St. Patrick's Cathedral, Dublin, by Primate Bramhall; and from the moment of his advancement, he appears to have imbibed all the persecuting spirit of that haughty Prelate. He was a member of that Privy Council, who issued the persecuting edict, forbidding all Presbyterian meetings. About 1647, he published his "*Liberty of Propheying*," showing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions, with rational views of the impropriety of exercising authority in matters of religion. In the whole work, he appears to argue from personal conviction. He died at Lisburn, August 1667.†

Immediately after the dispersion of the meeting at Ballymena, the ministers despatched a few of their body to Dublin, to put the Lords Justices in mind of the King's promise to their brethren in London, and praying that they might "be free from the yoke of Prelacy" and its hateful ceremonies. Their requests

\* Heber's Life of Jeremy Taylor.

† Ware's Bishops: Adair's MSS.



were however treated by the Council with indignity. They were even reviled and mocked by the Episcopal party, and returned home without being able to accomplish any part of their mission.\*

During the absence of the ministers in Dublin, Bishop Taylor arrived in his diocese, and learning how the ministers had been treated by the Lords Justices and Council, he summoned all the Presbyterian ministers in his diocese to attend his visitation at Lisburn. In the meantime, the day before the visitation, the greater number of the ministers held a meeting in Belfast, and from thence proceeded to Lisburn. The Bishop being then at Hillsborough, three ministers were deputed to inform him, that they would not attend his visitation, but were willing to confer with him in private. That "they were men, who held not groundless opinions, and though dissenters from the Church government and mode of worship, yet they were the King's true subjects." "He desired that they would give in on paper what they had to say; which they declined, in consideration that many of their brethren were not present. He told them he would receive nothing from them as a body, nor look on them on that account. They told him, whatever they were, or whatever he looked on them, they behoved to advise with one another in matters of that concernment; their relation as ministers, former correspondence in all such matters, and Christian prudence, did call for it. Seeing they would give him no paper, he questioned them, whether they held Presbyterian government to be *jure divino*, and desired they would give him a positive answer. They readily answered that they did. Then, said the Bishop, there needs no farther discourse of the matter of accommodation, if they held to that. They said it was a truth, whereof they were persuaded in their conscience, and could not relinquish it, but must profess it as they were called. Therefore, if answer of that nature would but irritate at the public visitation, they judged it better not to appear, but to confer with him in private. He answered, if they should make profession contrary to law in the visitation, they would smart for it;" and said, "though the King's late

\* Adair's MSS.

declaration in matters of religion extended to Ireland, it would do them no good. They returned—there were many in England, who held Presbyterian government to be *jure divino*; yet, at present had the benefit of the King's declaration. He replied, he saw not how that could consist. He then questioned them if they could take the oath of supremacy. They answered, they could not absolutely speak what their brethren could do, since it was never yet put to them; but they judged, if that oath was moulded in that sense which Bishop Usher explained it in, and wherein King James acquiesced, none of the brethren would refuse it. He said, that being informed by a good hand, before some of their members went to Dublin, that they intended to petition the Council for it, with that explication [wherein the reader may know his information was groundless], he did inquire whether it was conform to law, to give with the explication, and it was answered it could not; therefore, he would tender it to them in the grammatical sense, and said, he knew none scruple that oath but Jesuits and Presbyterians, as indeed they were the persons who were greatest enemies to monarchy and most disobedient to the King, when he instanced in the way of the Assembly of Scotland, and in Calvin, Knox, and Buchanan. He said, moreover, that when Presbyterians differed from Papists in some smaller things, they agreed with them in the great things.\* He said also, he perceived they were in a hard taking, for if they did conform contrary to their conscience, they could be but knaves, and if not, they could not be inducted contrary to law, but wished them *deponem conscientiam erroneum*. The brethren being somewhat troubled that so odious a comparison should be made between them and Jesuits, and reflecting on the Assembly of

\* In the same year, an Act was passed, commonly called the Act of *Uniformity*, by which it was declared, that all clergymen should be re-ordained, if they had not before received Episcopal ordination; and that they should declare their assent to everything contained in the Book of Common Prayer, and should take the oath of canonical obedience. To this Act, another was soon after added, in which five persons above those of one family, were declared a *Conventicle*; and every person above 16 years of age attending at the meeting, was made subject to fine or imprisonment, and for the third offence to be transported.

Scotland, and the worthy Reformers, showed him his mistake in such a way as their circumstances could admit, and so returned to their brethren at Lisnagarvey, where after giving an account of their discourse with the Bishop, the brethren saw themselves in a hard taking, yet encouraged one another to faithfulness and steadfastness.

“The next day was the Bishop’s visitation at Lisnagarvey, where he himself preached; but none of the brethren, except two, went to hear him. Thereafter, in his visitation, all were called, but none attended; yet, he did nothing farther that day. After dinner, two of the former and another brother were sent to him, to see if he would call the brethren all together to his chamber, to confer with him, which they apprehended he had purposed at Hillsborough, especially since he had said, it was not fit for them to appear in public. When they went and proposed this to him, he wholly waved to answer their questions, and fell angrily on reflections on Presbyterial government, (he had nothing to reflect on any particular brother, or on the particular actings of the Presbytery in this country, though he fain would if he could,) and with proposing arguments for conformity, which engaged the brethren in some discourse of that nature. He, notwithstanding of his own express words the day before, for not appearing at the visitation, yet alleged it was contempt made the brethren not to appear that day. One said, it was the awe of God and conscience, made them not appear: he replied, a Jew or Quaker would say so much for their opinion, and everybody would use that argument for their vindication of their erroneous courses. There were some few of the brethren he called to him in private, to engage them in conformity, and gave them great offers of kindness and preferment; but he obtained not his purpose, as only two ministers attended his visitation the following day. The brethren repaired to their congregations, with expectation of deposition, or the like. For this Bishop did, in one day, in his visitation, declare thirty-six churches vacant. He did not make any process against the ministers, nor suspend nor depose them, for he held them not for ministers, they not

being ordained by bishops; therefore, only declared those churches vacant which he was to supply himself, having immediately the charge of all the souls in that diocese: as he purposed, he procured priests and curates for these congregations as he thought fit. The rest of the brethren in other dioceses were dealt with in the same manner in the end, though not with so great haste and violence. After this sentence, declaring the churches vacant, the ministers continued preaching for a while, till it became physically impossible for them to continue, curates being sent to some places, and taking possession of the churches, and others violently laid hands upon them when they were going to their pulpits, upon which they were forced to desist from public preaching. Within two or three months after, their places were declared vacant, except two, Mr. Hamilton of Killead, and Mr. Cunningham of Antrim, who, through my Lord Massereene's intercession with the Bishop, obtained about half-a-year's liberty after their brethren were silent; only, they must not lecture before preaching, according to their former practice."\*

Such was the conduct of one who has commonly been held forth as an almost sainted Prelate, an honour even to mitred bishops, the very paragon of our most pious clergy, the champion of the established and true religion, to whose Christian virtues a monument has lately been erected in the Cathedral Church of Lisburn!

During the remainder of 1661-2, the persecution of the Presbyterian body still continued, during which several ministers yielded to the threats or cajolings of their enemies. These were, however, fewer than might have been expected during such severe trials and temptations; out of sixty-four Presbyterian ministers in Ulster, only eleven conformed, at least eight of whom were Scotchmen! These persons made a public renouncing of the Covenant and their ordination, and were afterwards ordained by the bishops; their names were Thomas Vesey,† Coleraine; Andrew Rowan, Dunachy; Robert Rowan, Loughguile; Donald M'Neile, Ramoan; Brown, Ballachy; Mongo Ben-

\* Adair's MSS.      † Afterwards Bishop of Tuam.

net, George Wallace, James Fleming, Andrew Nisbet, Dunlop, and Callwell;\* and so completely were the others expelled, that for some years the very name of Presbyterian disappears from the history of that period. In the parish of Templepatrick, no public worship was held by the Presbyterians, from the 4th of December 1660, to the 19th of June 1670.†

May 1661, on the meeting of the Irish Parliament, their old and inveterate enemy, Bramhall, was appointed speaker or chancellor of the House of Peers, though a Mr. Davis of Derry offered to prove adultery against him, and other *odious* crimes.‡ In the following year, the few ministers who still remained, by the advice of their respected friends, Lord Massereene and his mother, Lady Clotworthy, deputed three of their body, *viz.* Patrick Adair, Carncastle; Andrew Stewart, Dunagore; and Andrew Semple; to proceed to Dublin, for the purpose of laying their grievances before the Duke of Ormond, the Lord Lieutenant of this kingdom. In their petition to His Grace, they openly avowed their tenets, and declared their attachment to the Government. They complained that the Bishops insisted that the Presbyterian ministers should be re-ordained by them, though they had been previously ordained by Presbyters; and that, for not conforming, they were in danger of suffering by the civil law, and of excommunication in the ecclesiastical courts. They concluded by praying immunity from the power of the Prelates, and the forms and ceremonies of their church. Modest as these requests were, they met with little attention. The ministers were dismissed, with merely obtaining liberty to worship God as they pleased within their houses; but they were expressly forbidden to gather their people together, and cautioned to live agreeably to the existing laws.§ Limited as their privilege was, not only was it soon after withdrawn, but

\* Woodrow's History of the Sufferings of the Church of Scotland.—Adair's MSS.

† History of the Parish of Templepatrick.

‡ Baillie's Letters. In this Parliament there was only one Roman Catholic and one Dissenter, both from the borough of Tuam.—Orrery's Letters.

§ Orrery's Letters.



they were again subjected to persecution, by an event arising out of the unsettled state of the times, and the malicious surmisings of their implacable enemies the Prelates. The circumstances which led to this disagreeable incident were as follows:—

There remained at this time in Ireland some disbanded officers and other adherents of Cromwell's party, who still retained an inveterate hatred against a monarchical government. At the head of this faction, was the notorious Col. Thomas Blood, Col. Daniel Abbot, Col. Gilbert Carr, Lieut.-Col. John Ruxton, Lieut.-Col. William Moore, Major Henry Jones, Major Alexander Staples, Major Abel Marran, and a Presbyterian minister named Lackey, brother-in-law to Blood; these persons hoped, by pretending to make a common cause with the persecuted Presbyterians, to bring them round to their measures by declaring for "the Solemn League and Covenant;" but on their making a journey into the North, and sounding four of their chief persons, they found them decidedly hostile to any attempt of that kind.

Blood and the other conspirators were soon after betrayed by one of their party, and on the morning of the 21st May, the day on which they were to have surprised Dublin Castle, the greater number were apprehended, one of whom (Lackey) was afterwards executed. A proclamation was immediately issued for the apprehension of the others accused. Col. Blood escaped by sea to Carrickfergus; but was soon afterwards taken by Lord Mount-Alexander, near Antrim, and transmitted to Dublin.\*

On the first alarm of this conspiracy, the ministers who had lately been at Dublin, became suspected of intriguing with the disaffected, and an order was issued for their apprehension. They were taken, and ordered to be sent to Dublin; but, on the representation of their innocence by Lord Massereene and Lord Mount-Alexander, they were permitted to proceed without a guard. Mr. Adair remained in Lord Massereene's house, and was liberated about three months afterwards, without even an examination. Many of the ministers, made prisoners at the same time as Mr. Adair, were

\* Presbyterian Loyalty—*Orrery's Letters*. Carte.

not so favourably dealt with, though no proof whatever was against them. Those of the County of Down, *viz.* John Gregg, William Richardson, Alexander Hutchison, James Gordon, Gilbert Ramsay, John Drysdale, and Andrew Stewart, were confined in the Castle of Carlingford; and those of the County of Antrim were in general detained for about two months in private houses in Carrickfergus, and a few fled into Scotland.\* The Rev. William Keys, Belfast, was transmitted to Galway, and Mr. Couturd to Athlone, where they remained till 1664 -5; and the following were banished,—Thomas Hall, Larne; Thomas Crawford, Dunagore; John Shaw, Ahoghill; James Shaw, Carnmoney; and James Ker, Ballymoney. The Rev. Robert Hamilton, Killead, and the Rev. James Cunningham, Antrim, were interceded for by Lord and Lady Massereene; and the Rev. Robert Cunningham, Braidisland, had a letter in his favour from Lady Crawford Lindsay, sister to the Duke of Hamilton.†

(To be Continued.)

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## MONTHLY RECORD.

NOVEMBER 1, 1836.

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### *Dedication Sermon by Dr. Channing.*

Newport, Rhode Island, U.S. July 27, 1836.

THIS day, a building occupied as a church for more than a century, and lately repaired, has with prayer been solemnly consecrated to God as a place of worship for the First Unitarian Society. Until a few months, there was very little hope that such a society would in these times be formed. But a series of sermons being delivered, affinities, whose existence was almost unsuspected, were brought into operation; and the result already is, a flock waiting for their shepherd. But my purpose is not to speak of the prospects of our faith here, but to give you some account of the services of

\* Among those who fled was Andrew M'Cormic, minister of Magherally, County of Down. From his singular piety, he was called "the Good Man."—*Woodrow*.

† Adair's MSS.

dedication, which were rendered peculiarly interesting on account of the part taken in them by one of the most distinguished of our preachers and authors, Dr. Channing. I will give a list of the performances, and then allude more particularly to the discourse.

The introductory prayer was offered by the Rev. E. B. Hall, of Providence, Rhode Island; the Scriptures read by the Rev. G. U. Briggs, Fall-river, Rhode Island; the dedication prayer was offered by the Rev. Charles Briggs, of Boston; and the concluding prayer by the Rev. A. Farley, of Providence, Rhode Island.

The sermon was founded on the 23d verse in the 4th chapter of the Gospel of John.

The preacher first spoke of worship in general. He remarked, that the history of the race, developing the great principles of human nature, reveals no principle more surely than that of reverence, and thus sweeps away all infidel objections to worship. One of the soul's strong, undying tendencies, is to adore. It is idle, in this connexion, to talk of priestcraft. Whence came the priest, and where lies the ground of his influence? Where, but in a fundamental power of the mind? and until the sceptic can tear away this power from the inward constitution, worship will rise to superior power. The second general division of the discourse had regard to the peculiar worship to be rendered in the place already consecrated by the lifting up of holy hands.

I. We worship one only God—the FATHER.

II. We worship a *Paternal* Divinity. This point was developed with great beauty and force. The idea of God as a Father is a much deeper and more fruitful one than is commonly supposed. Commonly, when men think of the Creator in his paternal relation to us, their minds dwell almost entirely upon simple kindness and fond indulgence, as the prime qualities in a good father. This is a narrow idea. Let us consider, then, some of the more important modes in which God appears as our Father.

1. God's love for us is pure, tender, boundless, as should be that of the best parent. While he loves us as a Father, he loves us with the energy of a God.

2. The principal office of a good earthly parent, is

to *educate* his children. God educates us. The broad universe, far as the eye can reach or the imagination travel beyond it, is the school-room, and God himself, everywhere present, with his spirit alluring and exciting, encouraging and blessing, is the teacher; no voice is heard, but it speaks to us as pupils; no event happens without a meaning for our instruction; all that is seen of beauty and grandeur, all that is known of creation and change, all that is felt of joy and sorrow, is intended to aid in developing the powers of the immortal soul.

3. A good parent *exercises authority* over his children. He restrains from the bad, and incites to the good. He bends their will to his wiser will. So God is the best of Parents, in giving the best of commands. His commands are his chief blessings. The more He requires of us what is high and holy, the more is He a Parent to our souls.

4. A parent who truly loves his children, will not be content, however many his favours to his offspring; no amount of gifts and treasures will satisfy his desire to bestow good on his child. He will not rest till, like the Apostle Paul, in his desire to bless his spiritual children, he has communicated even his own soul. And so God's highest office, as a Parent, is to communicate himself. More truly than child ever bore the image of his earthly parent, we all bear the image of God. He would fill us with his spirit, till we become more and more like him. This is the crowning kindness of our Father in heaven.

After this particular treatment of the second point under the second general division, a third topic was drawn from the language of the text: 'The true worshippers shall worship the Father in *spirit and in truth*.' A rapid sketch was given of the true spiritual worship of God.

The third general division embraced personal and local allusions. This was by far the most eloquent and moving portion of the discourse. The preacher was speaking in the place of his nativity, and in the very building to which his infant feet were led—the building in which he had seen the stern theology of Calvin fastened on men's hearts and consciences—and in which,

doubtless, his young spirit felt the birth of many a thought, which afterwards grew up into strength and glory, and formed resolutions, which his strong exposition of a better doctrine has in nowise disappointed.

The experience of long gone years seemed to have flowed back into his soul with all its fulness and energy and life. The causes that had wrought most powerfully in moulding his young soul, came and stood once more in bright revelation before him. With strongly rising, yet strongly subdued emotion, he went on to describe them. He spoke of the old library, in which he had spent days, and sometimes weeks, uninterrupted by a single visitor. How does the majesty of this inward spiritual action surpass that of all outward action? The motion of cars and ships, the rushing of the storm, the marching of great armies, how far do they fall below in the comparison! He spoke also of the near Island-beach as an important instrument in his education. In language which only the deepest emotion could have chosen, and which none could hear without feeling their own hearts moved and melted, he told of the prayer and praise which in childhood's years he mingled with the foam and roar of the ocean. The dash of the waves woke his devotions, and the winds wafted them to heaven.

The preacher passed from personal to local allusions. He remarked that the spirit of religious liberty had never been wanting to the Island. He spoke of Calender, a Baptist clergyman, who, a century ago, preached a sermon, extant, which breathed inspirations of spiritual freedom, that might even now still more excite the free, and terribly rebuke the willing slave; of Dr. Stiles also, once settled in Newport, and afterwards President of Yale College, and one of whose descendants (Rev. Ezra Stiles Gannet) is Dr. Channing's present colleague in the ministry, he spoke with the highest reverence and warmest love. He spoke of Dr. Hopkins, as having in important respects a free mind, and of Hopkinsianism as an effort of reason to reconcile Calvinism with its own essential truths. He gave an anecdote about Dr. Hopkins, of singularly beautiful interest. Dr. Channing, then a young man, preached for him; and when the services were over, the



old man turned to him with a smiling animated countenance, and said,—“Theology is imperfect, I hope you will live to carry it towards its perfection.” The preacher remarked, that though strength had not been given for the fulfilment of such a hope, yet it could not but kindle fervent desires. But who, besides the preacher himself, will fail to consider this hope as a wonderfully uttered, and most wonderfully fulfilled prediction?

In conclusion, the great general topic of the sermon was reverted to. We were earnestly called to the true spiritual worship of the Father. There is a voice our nearest neighbour cannot hear, which yet pierces the skies. Our nearest relatives are unknown to us, are strangers and foreigners, compared with God. God is so deep in our souls that we cannot distinctly recognise Him by our present imperfect consciousness.

The whole effect of the discourse was to stir the very depths of the spirit, to stir them as the depths of the ocean are stirred, when no surface-ripple tells the inner movement. The soul wanted to be alone. To talk, or even to sing, was a trouble to it. The Holy Spirit was within it, and it was indisposed to suffer the approach of any inferior agent. I have given, as well as I could, and with great haste, my idea of this discourse. I had intended to add something in reference to the speaker himself, but there is not time or room.

On the evening of the same day, a discourse was delivered in the newly consecrated Temple, by the Rev. E. B. Hall. The text was, “Jesus Christ himself being the chief corner-stone.” The sermon was peculiarly appropriate as a supplement to that of the morning, and the text had a special aptness on account of the corner-stone of the building, laid in 1729, having on it this inscription:—“*For Christ and Peace.*” Mr. Hall set forth in great distinctness and with great force, the sense in which Christ is the corner-stone, and the way in which we build on him, and closed with a fervent exhortation drawn from the words, “*For Christ and peace.*”—C. A. B.

*Christian Teacher.*

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*Ravara New Presbyterian Meeting-house.*

ON Tuesday, Oct. 4, the first stone of a new Meeting-house, in connexion with the Remonstrant Synod of Ulster, was laid in the townland of Ravara. The ground on which it is to be erected, is the grant of Hugh Wallace, Esq. of Downpatrick, and is beautifully situated adjacent to the great road between Comber and Saintfield. A numerous assemblage of the surrounding inhabitants was in attendance, besides several respectable visitors from various parts of the country. The religious service of the day was commenced by the Rev. Hugh Moore, of Newtownards, who was succeeded by the Rev. F. Blakely, of Moneyrea. Mr. Blakely having delivered an address, the substance of which is annexed to this report, was followed by John Miller, Esq. of Comber, who, having made several suitable remarks, laid the first stone, and presented the Committee, after the conclusion of the services of the day, with a subscription of £10. An appropriate prayer was offered up by the Rev. John Porter, of Belfast; and the meeting then separated. The following is Mr. Blakely's address:—

My friends and fellow-Christians,—We are assembled upon a very interesting occasion, and one which few, if any now present, ever expected to witness in this neighbourhood. We have come together under the providence of an all-seeing and gracious Creator, to lay the first stone of a Christian Temple, which is to be dedicated to the worship of “the God and Father of our Lord Jesus Christ;” for “the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.”

When we consider the population of this rural and thickly inhabited district, and their distance from any house erected for the social and solemn services of religion, we feel ourselves constrained to express our gratitude to the Founders of this Church, and to the Donor of this convenient and beautiful piece of ground. We do this the more cordially, as we know there is no exclusive feeling associated with the origin of the Temple which is to be erected on this mount; but, that all concerned are harmonious in their reception of the Apostolic declaration, which proclaims, “that God is no respecter of persons; but, in every nation, he that feareth him, and worketh righteousness, is accepted with him.” So far from indulging in any sectarian prejudice, or the narrow creeds of Synods and Councils, the primary object of the

promoters of this new Church is not mere local accommodation, but to maintain and disseminate the principles of the first Reformers—namely, the sufficiency of the sacred Scriptures in all matters of faith; the right of private judgment in their interpretation; and complete liberty of conscience. We place ourselves under the broad banner of these principles, which no consistent Protestant dare disown, and, extending unto others the freedom which is dear to our own hearts, we claim to have our rights of conscience admitted. We form our religious opinions upon a serious and impartial examination of the holy Scriptures, without any regard to the tests and overtures of sinful and erring men; being fully persuaded in our own minds, that Christianity does not consist in new fundamentals hewn out “by art and man’s device,” and maintained with intolerance, but in “looking unto Jesus, the author and finisher of our faith,” whom “God hath exalted with his right hand, to be a Prince and a Saviour; who gave himself for us, that he might redeem us,”—not from God, for *God is love*,—but “from all iniquity, and purify unto himself a peculiar people, zealous of good works.” We found our faith upon the express testimony of the Gospel, and we believe Christ Jesus to be the chief corner-stone of the building; “for other foundation can no man lay.” As those who believe on the authority of Synods, or Councils, or Conclaves, make them the foundation of their faith, so we adhere to Christ as the foundation of our faith, and regard his authority as supreme, in whatever relates to Christian belief. Our light, then, so far from being *new*, is as *old* as Christianity itself, and is neither more nor less than what clearly shines in the Scriptures; and thus, deriving our principles from Christ, who is “the light of the world, and who hath brought life and immortality to light through the Gospel,” we do not require those dangerous and deceitful meteors, which bewilder the traveller, and divert him from “the true light, that lighteth every man that cometh into the world.”

It is the abandonment of the great principles of the Reformation, by certain assemblies,—in which the perfection of the Word of God, as the only rule of faith and practice, and the liberty of congregations to choose pastors entertaining their own views of divine truth, are practically denied,—that has excited the laity of this district to declare their allegiance to Christ as their only religious Master, and their adherence to the Bible as their only creed.

By attaching yourselves, my friends and fellow-Christians, to the Remonstrant Synod of Ulster, you are securing your own privileges, without trenching on the rights of others. In it, we do not pretend to uniformity of doctrine, though we are perhaps much nearer being “of one heart and one soul,”

than any of those Synods, which, notwithstanding their professions of uniformity, are well known to entertain every gradation of opinion. In it, we are, I trust, uniform in every thing necessary to salvation, and we would rather differ in charity, than run the risk of insincerity, by an outward profession of uniformity. In it, we have all one Master, and but one—the *Lord Jesus Christ*, “who is given to be head over all things to the Church.” In it, we have all one creed, and but one—the *Word of God*, as contained in the Scriptures of the Old and New Testaments. In it, we have all one rule of interpretation, and but one—the *right of private judgment*, which equally belongs to all ministers and the members of every congregation. Such is our attachment to Christ, our reverence for the Bible, and our desire to do unto others as we would that they should do unto us, that neither the fear of worldly loss, nor the dread of evil tongues, has been able to deter us from “standing fast in the liberty wherewith Christ hath made us free.”

By uniting yourselves to the Remonstrants, you may expect to be maligned by the ignorant or the interested; to be associated with scoffers and soul-destroyers; and to be pronounced as deniers of the very faith for which you contend, and “which was once delivered unto the saints.” But, I hope that “none of these things will move you.” Let me entreat you, then, to maintain, amidst these reproaches, your allegiance to conscience, to Christ, and to God; always bearing in mind, that “it is a very small thing to be judged of man’s judgment.” These circumstances, so far from deterring you from persevering, are among the strongest reasons why you should exert yourselves to “convince gainsayers,” reclaim “vain talkers and deceivers,” and scatter around you the good seed of genuine Christianity. Though some of it may fall useless on the barren rocks of prejudice, and some be crushed by the restless feet of intolerance, yet, your labour will be rewarded by that which will spring up, and yield the rich harvest of knowledge and goodness.

You have espoused a cause, which, a few years ago, was “every where spoken against,” and, “after the way which many still call heresy, so worship ye the God of our fathers;” but, blessed be God! that cause is rapidly advancing; and you must endeavour, in your sphere, to hasten on the period, when, whatever be the diversities of opinion, there shall be “the unity of the spirit in the bond of peace.” You must adorn your principles by a holy and peaceable life; and, whilst you “bow your knees unto the Father of our Lord Jesus Christ,” you must endeavour to wean men from the error of their ways, by reminding them, that, “as the body without the spirit, is dead, so faith without works, is dead also.”

As you have been led by the dictates of conscience, to withdraw from other altars, you must "be ready, always, to give an answer to every man that asketh you a reason of the hope that is in you;" and to assure all, that, though you do not expect to merit any thing from God, by the purest faith or the best works, you are persuaded of the necessity of virtue, as a preparation for the enjoyment of future happiness; for "without holiness, no man shall see the Lord." Let Christ be your guide and director in all your spiritual concerns. Be consistent with plain first principles, and carry them forward, not by inquisitorial terrors, but by honourable means and fair argument. Be true to your own hearts, and no outward evil shall ever be able to deprive you of the testimony of a good conscience.

May all the members of this newly formed congregation become, under the providence of God, successful advocates of the truth as it is in Jesus, and powerful instruments in bringing on that blessed period, predicted by the inspired prophets, when ignorance and vice shall no more prevail, and when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ."

You will bear with me, in finally impressing upon your minds the importance of searching the Scriptures, and the advantage of making the Law of God your study both day and night: the Bible, with you, should "be all in all." And as you are able to express all the articles of your faith in the plain terms of the Bible, take care, when uninspired men use new terms and phrases, that they do not impose upon you a new religion; or thus expose the old to the assaults of scoffers and sceptics. For, whilst we make no attack upon any church or party, we feel ourselves called upon to remind you, that, when "the commandments of men" are put, by persons high in authority, above the Law and the Testimony, it is full time for the lovers of evangelical truth to rally round the standard of the Cross, and vindicate the religion of the fishermen of Galilee. Above all, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven."

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WE are sorry to announce the death, at Kirkstead in Lincolnshire, of the Rev. RICHARD WRIGHT. This faithful servant of Christ, whose missionary labours in Scotland, are remembered with gratitude by many whom he brought to the knowledge of the truth, has departed full of honour in a good old age. The memory of the just is blessed.



SPEECH OF BISHOP CLAYTON BEFORE THE IRISH  
HOUSE OF LORDS,

*On Subscription to Articles and Creeds.*

(Concluded from p. 416.)

As to the Athanasian Creed, as that is a superstructure built upon the foundation of the Nicene Creed, it is not only liable to all the objections, which can be made against that, but has also many blemishes of its own to answer for; since it has not so much as the authority of a council to support it, but is now a known forgery, detected by the criticisms of the learned Vossius, and cannot be traced within two hundred years of the time of Athanasius. But then it may probably be asked, how it comes to bear the name of Athanasius? The answer to which is, because it agrees perfectly with the Athanasian doctrine, and had the name of Athanasius affixed to it by the Church of Rome, because he was a person much esteemed by that Church; and whose principles, as well political as religious, the members of that Church have long laboured to propagate among mankind. But, as the true character of this Athanasius is not commonly known, and, therefore, some of your Lordships may possibly be unacquainted with it, I shall beg leave to inform you who and what he was.

Athanasius was a young, forward, petulant deacon in the Church of Alexandria, of an ambitious spirit, with a talent fitted for disputation. And as he could have no hopes of getting into that bishopric, unless he could drive Arius out of Alexandria, who was the principal presbyter in that Church, next to the Bishop; this he effected, by fomenting this dispute about the Trinity, between Arius and the Bishop; on which account, having got Arius excommunicated, he had him then banished out of Alexandria. Which, when done, no sooner was the old Bishop Alexander dead, but Athanasius, though then only a young man of about twenty-seven or twenty-eight years of age, by the assistance of a set of murdering ascetics, forced himself at once into that high archbishopric, without ever passing through any of the intermediate degrees. And, having gotten himself illegally consecrated, contrary to all the rules and canons of the Church, he prevailed

on the Emperor Constantine to confirm him therein, by the power of bribes, that were given to one of the Emperor's favourites. And no sooner was he thoroughly established in it, but he immediately flew in the Emperor's face; and when the Emperor Constantine the Great was dead, treated his son and successor, Constantius, with more contempt and insolence than could have been borne from an equal. And when he was dispossessed of his bishopric for other irregularities, by a numerous council of bishops regularly summoned and assembled, he forced his way into that See again, more than once or twice, over the murdered corpses of his antagonists; and waded into his cathedral, through seas of blood.

But it may, perhaps, be further asked, why should this recommend him to the See of Rome? The reason of which is, because this was all done by the connivance, and with the concurrence of that See; Athanasius, while he treated all the rest of mankind, and even his own royal master, with the utmost insolence, having paid a servile court to the Papal chair. Inso-much, that in the books of the canon law, the first precedent that is, or can be produced, in support of the Papal supremacy, is this instance of the servile submission that was paid by Athanasius to Pope Julius. And, therefore, I should apprehend, that all Protestants, who have renounced the supremacy of the Pope, and the independency of the Church upon the State, ought to be for obliterating the name of Athanasius out of their liturgy, into which it was probably inserted only with a view of recommending his political principles, under the shelter and influence of his religious doctrines.

But, my Lords, suppose we should allow this Creed to be no forgery, and that it hath the sanction of a council to support it, there are still more objections against it than are to be urged against the Nicene Creed. For, as it searches and mines further into that which is not revealed than even the Nicene Creed does, it is so much the more faulty as a creed, which ought to contain nothing that is not plainly and clearly revealed in the Scriptures.

My Lords, I desire you will be so good as to ob-

serve, that I do not take upon me to say, that the doctrine contained in the Athanasian Creed is false; I only say, it is not plainly and clearly revealed. Nor do I presume to condemn those, who think they have evidence sufficient to justify their being peremptory and positive in the support of it. I judge no man; and only say, it contains a doctrine of so nice, so disputable, and metaphysical a nature, as is hardly fit to be treated on in the schools; but is, I am certain, by no means sufficiently revealed to be made the subject of a creed, which is commanded by public authority to be read by the minister, and repeated by the people, in the public service of the Church; where the low, as well as the high, are ordered to assemble themselves, and which should be, according to St. Paul, not to doubtful disputations, but that they may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ.

And suppose, my Lords, we should further allow, that the doctrine contained in the Athanasian Creed may be true; can any one, nevertheless, justify those damnatory clauses, which, in a point of so disputable a nature, and of so difficult a determination, so positively assert, that every one that does not "keep this faith whole and undefiled, shall, without doubt, perish everlastingly"? And again, that "he that will be saved, must thus think of the Trinity." And concludes with declaring, that "this is the catholic faith, which, except a man believe faithfully, he cannot be saved." Hard words! and seemingly unfit for the mouth of a Christian, and a Protestant.

But, my Lords, let us now, on the contrary, only for argument's sake, suppose that the doctrine contained in the Athanasian Creed is wrong; and, unless the author of it was infallible, there is a possibility it may be so; and then let us consider what would be the consequence—I dread to name it, as it would be no less than blasphemy—for, if the Father and the Son have not from all eternity been consubstantial and coequal, the assertion of that proposition would be blasphemy.

My Lords, I will own freely to your Lordships, that it is the dread and terror of a wrong determination, in a point of so delicate a nature, that makes me

solicitous for having this Creed removed out of our liturgy. And in a matter of such great consequence, and where the honour of God the Father is so nearly concerned, I own, that I am fearful how I put any other being or person upon a level with him.

The most zealous advocates for the Athanasian doctrine have, when hard pressed, been forced to allow, that there is a priority of order and dignity between the Father and the Son. Because the Father is unbegotten, though the Son is not; and the Son is said to be commanded and sent, though the Father is not. Now, if this priority of order and dignity does not consist in words only, but is founded in nature, and it be allowed, that there is such a real difference between the Father and the Son, as to be a foundation in the nature and reason of things for this priority of order and dignity, I wonder how the same persons, who allow that, can possibly assert, that, "in this Trinity none is afore, or after other; none is greater or less than another."

The distinction is at best so exceeding nice between a priority of order and a subordination; or rather, between a priority of order and dignity, founded on the nature and reason of things, and a priority in existence and power, that I own it is too subtile for my comprehension. And then, I beseech your Lordships to consider, whether this is a fit subject for the public service of the Church.

My Lords, I fear I have already trespassed on your patience too long; but before I sit down, I think it my duty to mention one objection to your Lordships, and, indeed, the only one of any force that I have ever yet heard to these alterations, which is proposed to be made in favour of the Dissenters; and that is, the fear and danger of innovations, which, when once begun, nobody knows where they will end.

In answer to which, I shall beg leave to observe, that if your Lordships are pleased to pass these heads of a bill, let them go where they will, or let them receive what alterations they may, your Lordships, upon their return, will be still masters of them, and if you do not approve of them, you may then quash them, if you please.

But I own, my Lords, that I am under no apprehension of their receiving any disagreeable alterations, as I do not think the Church is in any manner of danger under the present Administration. And I am persuaded, that if my Lords the Bishops will but show themselves inclined to amend what they cannot but acknowledge is amiss, they will find the laity ready to assist and support them, rather than otherwise.

We see alterations and innovations frequently made in the temporal constitution of the State, and no ill consequences following from thence; and as we have the promises of God, that he will take such care of his Church, as that the gates of hell shall not prevail against it, if we do but put our confidence in him or his word, surely there is less reason to be under apprehension for the Church than for the State.

I cannot, therefore, but join with the great Lord Bacon in an observation, which he makes in his treatise on "Church Controversies," where, addressing himself to the Bishops, he has these words, which I shall beg leave to read to your Lordships. "Again, to my Lords the Bishops, I say, that it is hard for them to avoid blame (in the opinion of an indifferent person) in standing so precisely upon altering nothing. Laws not refreshed with new laws wax sour. Without a change of ill, a man cannot continue the good. To take away many abuses supplanteth not good orders, but establisheth them. A contentious retaining of custom, is a turbulent thing, as well as innovation. A good husbandman is ever pruning in his vineyard or field; not unseasonably, indeed, nor unskilfully, but lightly; he findeth something ever to do. We have heard of no offers of the Bishops, of bills in Parliament; which, no doubt, proceeding from them, to whom it properly belongeth, would have ever received acceptance."

And, therefore, my Lords, that this objection may no longer lie against the whole bench of Bishops, I take the liberty of presenting these heads of a bill. And, humbly move, that they may be now received.

*"Heads of a Bill for more effectually uniting his Majesty's Protestant subjects, and for explaining an Act entitled, an Act for the Uniformity of Public Prayers, &c."*

"Whereas, it appears from the words of the afore-



said Act for the uniformity of public prayers, &c. that the design of the declaration of assent and consent, required to be read by every parson, vicar, or other minister, who hath or shall enjoy an ecclesiastical benefice or promotion in His Majesty's kingdom of Ireland, is, that they should give their unfeigned assent and consent to the use of all things, contained in the Book of Common Prayer.

“And, whereas, the removing all unnecessary doubts and difficulties in matters of conscience, may contribute not only to unite His Majesty's Protestant subjects among themselves, but also, to encourage foreign Protestants to come and settle among us.

“We pray it may be enacted, that every parson, who shall, after the first day of                      which shall be in the year of                      be presented, or collated, or put into any ecclesiastical benefice or promotion, within this His Majesty's kingdom of Ireland, shall in the church, chapel, or place of public worship, belonging to the said benefice or promotion, within two months next after that he shall be in the actual possession of the said ecclesiastical benefice or promotion, upon some Lord's day, openly, publicly, and solemnly, read the morning and evening prayers appointed to be read, by and according to the said Book of Common Prayer, at the times in aforementioned Act appointed; and after the reading thereof, shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, in these words following, and no other; anything in the aforementioned Act to the contrary notwithstanding.

“ ‘I, A. B. do hereby give my unfeigned assent and consent to the use of all and every thing contained and prescribed in and by the book entitled, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church of Ireland, together with the Psalter, or Psalms of David, appointed as they are to be said or sung in churches; and the form or manner of making, ordaining, and consecrating of bishops, priests, and deacons.’

“And, whereas, a great variety of creeds do but contribute to confound the minds of weak persons, and

to disunite Protestants among themselves; we pray it may be enacted, that in such places in the afore-mentioned Book of Common Prayer, where the rubric directs the creed commonly called the Nicene Creed, or the creed commonly called the Athanasian Creed, to be read; the officiating minister shall read the creed commonly called the Apostles' Creed instead thereof, and not the Nicene Creed, or the creed commonly called the Athanasian Creed."

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## THE MORAL PHILOSOPHY OF SCIENCE.—No. VIII.

### PNEUMATICS.

THE study of pneumatics, or in other words, the mechanical properties and general phenomena of the atmospherical air, and other gases, would possibly seem, to the superficial observer, very uninteresting and utterly unprofitable. But the student knows, by pleasing experience, that the very reverse of this is the case. We may, indeed, breathe the air, without knowing why; be sustained by it, without perceiving how; realise the advantages of evaporation, dew, and rain, without understanding the manner in which the air is an agent in producing these effects; and enjoy food, drink, and clothing—light, heat, and agreeable odours, without being aware of the part performed by the air in the production of these terrestrial pleasures. But this is drinking in enjoyment only as the herds grazing through the mead. Even a fly enjoys many great benefits from pneumatics, although unable to study the laws of the science; and so does man, even when unwilling to study them. But should man rest satisfied with mere animal gratifications? If he does, he sustains an incalculable loss. He inflicts on himself an immeasurable injury. Let him but gain a knowledge of the phenomena of pneumatics and their causes, and he will find that he has added an immense sum of mental to his animal pleasures. And if he advance another step in the process, and extract, as he may, nutriment for his moral nature from his intellectual store, this enjoyment will swell in a geometrically increasing stream. Here, then, is seen the nature of the difference between the lowest and highest degrees of

earthly happiness. One, realises only animal pleasures; the other, takes in intellectual and moral; and these purify and sweeten, because they restrain and regulate the animal. He who lives in the lower regions of enjoyment, eats, and drinks, and sleeps; he sees, and hears, and feels; he inhales the air, scents the perfume, and is animated by genial heat; but these are pleasures in which even his dog participates as fully as himself. What advantage, then, is his humanity, or what profit has he in being a man? If he enjoy only animal gratifications, as well for him would it have been had he occupied the place of the dog. But he who drinks in intellectual and moral delights, while he partakes of animal pleasures; who stores his mind with knowledge, and strengthens his heart with principles; who feeds his soul as well as his body; who takes into his constitution the celestial heat which expands the social sympathies, the benevolent emotions, and the virtuous aspirations, is spreading summer sunbeams over a misty mountain, and making for himself regions of enjoyment, as far surpassing in loveliness those inhabited by the mere sensualist, as the valleys of Palestine excel the deserts of Greenland.

The investigation of that part of the arrangements, adaptations, and operations of nature, which are termed pneumatics, is one important mode of securing the higher and purer pleasure. It is an unfolding of the properties and uses of air or gases. The atmospherical air was discovered to be a compound substance by Dr. Priestley in 1774. The constituents are now termed oxygen and nitrogen; and the mixture is four measures of the latter to one measure of the former. Besides these gases, there are others named simple substances, as hydrogen and chlorine; and many called compounds, as carbonic acid gas, carbonetted hydrogen, and the air we breathe. All these gases have properties in common, while each has also properties peculiar to itself. All are ponderous bodies; but oxygen is nearly twenty times as heavy as hydrogen; and carbonic acid gas is heavier still. All gases are both compressible and expansible. They are all elastic. By pressure, they can be forced into less space; by the removal of pressure, and also by the application of heat, they can

be made to fill greater space. But while hydrogen and chlorine are combustible substances, and oxygen, though not combustible, is a supporter of both combustion and vitality, nitrogen is neither. In nitrogen alone, nothing can burn—no being that breathes can live. Yet it constitutes four-fifths of the atmospherical air, and is the great sustainer of vegetable life.

As all gases are ponderous, compressible, and expansible, it follows, that the air in which we live and move, must be of a certain weight at the level of the sea, and must diminish in that weight as we ascend either in a balloon or up the side of a mountain. Indeed the ascent of a balloon is one proof of this. It is filled with a gas much lighter than the mixed gases of the atmosphere, and therefore rises like a cork in water. Smoke ascends by the same law; and so do all vapours. The atmosphere is found to extend about fifty miles upwards; and an inch in breadth and thickness of this fifty miles in height is ascertained to weigh about fifteen pounds. Suppose the atmosphere to be divided into quarter-mile sections from the level of the sea to the summit of the atmospherical column; or, in other words, into two hundred parts, then each part in succession, as we ascend, having less pressure on it than the one below, must be less and less dense, so that the uppermost twenty parts will not contain nearly so much air as the lowest part, or first quarter-mile section above the level of the sea. In this section must human beings live and breathe; and if an ordinary sized body has fifteen square feet of surface, as every square foot has on it a pressure of about two thousand one hundred pounds, the sum total will be upwards of fourteen tons. This amazing pressure is however counterpoised by the air within the countless cavities of the body, and the general solidity of the mass. And that this pressure is necessary to our comfort, and even existence, is clearly evinced by the lassitude experienced whenever the air is rarified, or we ascend to any great height. In either case, the fluids in our vessels expand; and if the diminution of pressure is carried beyond a certain extent, the blood-vessels burst. Constituted as man is, he could not exist under only a third of the present weight of the atmo-

sphere. Even birds could not fly in a very attenuated air; for pigeons thrown out from the vehicle attached to a balloon at a great elevation, find their wings useless, and fall like a stone towards the earth. Of course, smoke and vapour can rise only to that height at which the air is as light as the ascending body.

By the pressure of the atmosphere, water is raised with tubes, valves, and pistons; mercury is elevated in barometers; liquids are drawn into the mouth; and some joints of the body are rendered firm and efficient. In the first and second cases, the air presses downwards on the liquids in which the mouths of the tubes are inserted; and as the hollow is nearly or wholly void of air, which is termed a vacuum, the water in one instance, and the mercury in the other, are forced up into the tubes till they become a balance to the atmosphere, which is found to be the case when the water has attained the height of thirty-five feet, and the mercury that of thirty inches and a half; so that it is now known, that if the earth were covered with mercury to the latter height, or water to the former, that would represent the weight of the atmosphere. In the third case named above, the effect is produced in just the same way, so long and so far as the air is abstracted from the cavity of the mouth; for there is in reality no such a thing as suction; the child at the breast produces a vacuum in the mouth, and the mother's milk flows in. In the last case, the hollow of the joint being void of air, a pressure in the ratio of fifteen pounds to the square inch is exerted in compressing and keeping the parts together. The evaporation constantly rising from both earth and water, ascends by the pressure of the atmosphere, till it gets into that stratum of air which is its own weight or specific gravity, and there it is balanced; and there it remains till it undergoes some chemical or mechanical change, whereby it becomes more dense and heavy, when it again descends. A most beautiful example of the supreme utility of atmospherical pressure is thus furnished in the phenomenon of rain. After the vapour which was urged upwards, has hung awhile over our heads in the thousand forms and foldings which the many-coloured clouds present, it is condensed and ac-



cumulated into drops too heavy to be sustained, and then it falls down to fertilise the earth, and replenish the springs, the streamlets, and rivers.

Experiment has demonstrated, that water is eight hundred and thirty-six times heavier than the air at the level of the sea; and yet, when converted into vapour, it becomes considerably lighter than the lower portions of the atmosphere. But by the reception of the continually ascending vapour, the changes in the temperature of the atmosphere, and the influences of electricity, the air is kept in ceaseless motion; and this motion is termed wind. The rate at which wind moves, varies from one mile per hour to one hundred; ten to fifteen miles per hour being a brisk gale, and eighty to a hundred, a hurricane; for, in the latter case, the wind acts with an impetus of from thirty to forty pounds on a square foot of surface exposed to its power, which uproots trees, overturns buildings, and spreads desolation over the land. Yet this is the very agent which keeps our lights and fires burning—conveys to us the light and heat of heaven—draws up the vapours and sends us down rain—and even enters gently into our lungs about fourteen times every minute, to give its invigorating principle to our blood, and feed the vital flame. The air, too, is the instrument by which the various sounds, from the softest whisper to the loudest thunder, are made sensible to the ear and the mind; and consequently, the exquisite pleasures of conversation and music depend on this medium of communication. The ear would be as useless without air as would the eye without light. In vacuo, that is, in a space void of air, there is no sound. And in diving-bells, let down to a considerable depth in water, and the air in which is rendered, by the pressure of the liquid, much more dense than at the surface of the earth, the intensity of sound is greatly increased.

Most admirably, then, are the properties, the weight, and the extent of the circumambient atmosphere, adapted to the nature and wants of man. To the air he is indebted for clouds, rain, and vegetation. To the air he owes all the delights of conversation and melody. By the instrumentality of the air he is supplied with light and heat; and on it he depends every

instant for the inflation of his lungs, the circulation of his blood, and the continuance of his being. A familiarity with the general laws of pneumatics must therefore make more evident to the mind's eye the wisdom and benignity of God, open up new springs of gratitude, and multiply the sum of enjoyment. And he who has the most intimate acquaintance with the proofs of Divine power, wisdom, and love, and feels most grateful and happy, must necessarily have the strongest desire to promote the mental illumination, the moral improvement, and the augmentation of the happiness of those around him. Those who know the laws of science, wish others to know them. Those who are grateful to God, desire that others should be grateful too. And those who experience the pure pleasures of knowledge and gratitude, must be solicitous that others should partake freely, fully, and permanently, of those pleasures.

D. D.

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THOUGHTS ON THE BED IN A SEASON OF GREAT  
SUFFERING.

Habakkuk iii. 17, 18.

SHOULD the fig-tree bloom no more,  
And vines their fruit deny—  
Fail the olive of its store,  
To yield the rich supply—  
Fields no more, enrobed in green,  
Their pasturage afford—  
Of the flock not one be seen,  
While perish all the herd—  
Though, amid the dire distress,  
No human hope sustains—  
Yet Jehovah will I bless,  
Whose *saving* power remains.

CHATHAM, }  
Sept. 15, 1836. }

A—E.

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ADDITIONAL REMARKS IN ILLUSTRATION OF THE  
PARABLE OF THE TARES.—MAT. xiii.

(Concluded from p. 406.)

Our third inquiry will perhaps be most clearly understood by stating, that it asks, whether the concluding scenes of the parable and its interpretation relate to the commencing or to the concluding events of the Millennium, as represented in the twentieth chapter of the book of Revelation? or, whether it may be considered as having a reference to each of these events? I trust it has been shown, that the parable in general relates to the Christian Church; to its first planting by our Saviour himself; to its admixture with spurious members; to their being suffered to remain thus mingled with his genuine disciples, till a time when an effectual separation will be made between them, by an agency which will both remove from his Church and kingdom, and cause the destruction of whatever is opposed to its righteous purposes. Such a declaration is in consonance with many other predictions: with Dan. ii. 44, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but *it shall break in pieces and consume all these kingdoms*, and it shall stand for ever." This is represented verses 34, 35, by the symbol of a stone smiting the feet of the image representing the four monarchies by which it should be preceded, and "breaking them to pieces," when the whole image was "broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." In chapter vii. the same four monarchies are represented by four beasts rising in succession; at the close of whose reign, we read, verse 18th, "the saints of the Most High shall take the kingdom, and possess the kingdom for an age of ages;"\* in verse 22d, that "the Ancient of days came, and *judgment was given to the saints of the Most High*; and the time came that the saints possessed the kingdom." It is said, verse 25th, of a kingdom or power appertaining to the fourth

\* Septuagint version.

great monarchy, that it "shall speak great words against the Most High, and shall wear out the saints of the Most High," &c.; "but," verse 26th, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." This is understood by Bishop Newton, Mr. Towers, Dr. Priestley, and generally by our best Protestant commentators, to apply to an antichristian power rising up in the Christian Church, and even the same that Paul characterises as "that man of sin, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that as God he sitteth in the temple of God, showing himself that he is God," 2 Thess. ii. 3, 4; and which, verse 8th, he declares that "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The book of Revelation being written under the fourth monarchy described by Daniel, and at the period when the kingdom of Christ had recently been introduced, may be said to relate chiefly to the struggle between these two great powers; in the former part, to the domination of the former, to its division into ten kingdoms, to the rise of the antichristian ecclesiastical power within it, assuming its image and character in conjunction with its own delusive pretensions, to the manner in which the Church was preserved under the general prevalence of these opposing principles; but in the latter portions, to their utter overthrow, and the prevalence and universal establishment of Christ's kingdom, and that of "the saints of the Most High." Daniel had seen till "the fourth beast was given to the burning flame," because of the great words which the horn spake, intimating, I conceive, the utter destruction of the whole antichristian civil and ecclesiastical authority, and that the spirit of antichristianism would manifest itself peculiarly in this latter power. John pursues the subject, and marks the ecclesiastical power under the image of a separate beast, which he describes by the designation of "the false prophet." He had long "sat in the temple of God," assuming an authority like that of God himself, and with a spirit of absolute dictation, as if he were

actually the Supreme Being. With Mr. Towers, and others whom he quotes in his admirable work, entitled "Illustrations of Prophecy," I am of opinion, that this beast exists, not only at Rome, but wherever ecclesiastical domination is set up in opposition to "the liberty wherewith Christ made his disciples free." Wherever, or among whatever denominations of men assuming the Christian name, this spirit of dictation exists, and especially where it is accompanied, as it almost invariably is, with a spirit of bigotry and persecution, there is antichristianism. These all, both heads and members, so far as they are implicated in systems of dictation and persecution, of infringing upon our liberty of thought and communication under Christ as our sole Master, are parts or limbs of antichrist. They operate as powerful obstacles to the progress and influence of "the truth as it is in Jesus;" the power which they exercise must be "consumed" by the advances of Christian light and liberty; and if they become arrayed under the standard of the false prophet, though supported by the whole force of a kindred civil authority, a superior arm of warfare will be raised against them, and great will be the slaughter attendant upon the annihilation of these joint tyrannies, opposed at once to the civil and the spiritual privileges and duties of men and Christians.

The destruction of these tyrannies is predicted, ch. xix of this book. From ver. 11-21, a vivid description is given of a power, which, acting in the final accomplishment of the Divine purposes for the overthrow and extinction of these adversaries of his church and kingdom, present a detailed view of scenes very similar to those with which the parable and its interpretation represent the fate of all things that offend, &c. In the conclusion, "the beast was taken, and with him the false prophet. *These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth.*" From the place which this passage occupies in the general prophecy, it is evident that the events here described are immediately anterior to the Millennium, and that they form the necessary preliminary to that great event. The de-



scription also which is given of that glorious state of things which immediately follows, coincides with the beautiful imagery with which our Lord expresses the felicity of the righteous in the closing sentence of his interpretation. *The children of the wicked one* answer to the votaries of the false prophet, who, though he had seated himself as supreme in the temple of God, and had practised much artifice and deception to make himself appear entitled to that presumptuous elevation, now appears in direct hostility to the armies of Christ. A complete separation is made between the adherents of the existing tyrannies, civil and religious, and their opponents. What does this represent but the tares, the children of the wicked one, combined with the bad principles to which they are devoted, in a state of complete separation from the kingdom and church of Christ? Every thing that offends, and them who do iniquity, are gathered out of his kingdom. His angels, or messengers, forming a much more potent army than that of their adversaries, now proceed to the work of destruction. The two tyrannies comprise "all things that offend," together with their armed adherents, or "them who do iniquity." "The lake of fire" corresponds with "the furnace of fire," of the parable and its interpretation; but in this more distinct and detailed representation, the tyrannic principles themselves are distinguished from their deluded votaries: the former are "taken and cast alive into a lake of fire burning with brimstone," which Mr. Lowman observes, "images to the mind the destruction of Sodom and Gomorrah, who are recorded as examples of a perpetual destruction, from which they can never possibly recover themselves." He continues, "as the beast and the false prophet do not mean private persons, but the powers of bodies politic in perpetual succession, this very naturally teaches us to consider their punishment in a double capacity; or, to use the words of Mr. Daubuz, 'the design here is to show us that Christ will not only destroy at last the persons who at that time shall be in possession of what is signified by the beast and false prophet, but also utterly extirpate the succession of the tyranny and false prophecy for ever.'" But as it is immediately added, ver. 21, "And the

remnant were slain by the sword of him that sat upon the horse, which sword proceeded out of his mouth," have we not reason to conclude that a merciful distinction is intended between these tyrannical principles and their votaries? The first are taken alive, or while still in their vigour, and doomed to an utter destruction, like the cities of Sodom and Gomorrah; the latter are slain by the sword of power, produced by the advancing light of Christian knowledge. This certainly implies an utter annihilation of their *cause*, of their very *selves*, so far as they are identified with the extirpated tyrannies; and I think we must infer, that, as a most sanguinary warfare is here described, in which the adherents of the antichristian authorities will be totally vanquished, and great numbers destroyed, so none will be left alive, excepting those who shall have become prepared to resign their arbitrary and unchristian principles, and adopt those which are really congenial with the doctrine and spirit of the Gospel.

Many of these particulars, indeed, do not appear, distinctly at least, in the concise representations of our Saviour, in the parable and its interpretation, with which we are comparing them. But as the object appears to be the same, the complete purification of his church from every thing and every person of a different and opposite character, and the establishment of his kingdom in its full power and glory, the means employed in effecting it must be the same or similar; and in all probability the time of harvest, of this concluding age of the world in its glory, and of the actual separation of the people and powers of Europe into the adherents of antichristianism and its opponents, as represented Rev. xix. is the same epoch; the reapers, angels, or messengers, are the armies which will engage and overthrow the antichristian powers—the powers, or all things which offend or impose obstacles to the gospel and kingdom of Christ, being absolutely annihilated by a warfare, not for particular persons or possessions, but for great ruling principles. In the symbols of prophecy, by which this event is compared to the utter and final destruction of Sodom and Gomorrah by fire and brimstone, they are utterly and for

ever consumed by this fire of warfare, which, from its prodigious extent and destructive effects, is denominated "a furnace," or even "a lake of fire." The brief summary of our Saviour, touches upon the difference between the offending or obstructing principles, and the persons who are under their pernicious influence; the revelation by his beloved Apostle, more distinctly marks their respective characters and fates. The principles will be utterly destroyed; not only the particular kings or priests who may preside on the occasion, but the dynasties and the causes of their existence will be removed and extinguished in the heat of this contest, which will not be a mere work of blood, a blind and furious opposition of contending passions, but will be the direct result of the advances of the light of truth, so that the great mass of the inhabitants of *Christendom*, will have become marshalled on the side of civil and religious liberty, and that with such fixedness of purpose, that arbitrary power will be swept away in the midst of its most strenuous and desperate efforts to maintain its ascendant. Such will be the decision with which the enlightened and most potent army will proceed in the accomplishment of the divine purposes, and so completely will they be distinguished from their opponents, that no vestiges of these evil principles will be suffered to remain. The sword or spirit of the mouth of Christ, the manifest proofs of his kingdom and near arrival, will operate with such mighty efficacy, that men will cease to halt between two opinions; either they will become the desperate adherents of antichrist, resolved on standing or falling with it, and will consequently fall in battle; or, passing over to the opposite ranks, they will devote their energies to the means, whether by diffusing the light of truth, or by exercising the arm of power, of removing from human society all that is opposed to the rightful authority of God and his Christ, which is now destined to supersede and annihilate all other ruling powers.

That the parable of the tares relates, chiefly at least, to the period anterior to the Millennium terminating with its establishment, is evident from its containing no mention of that glorious state of society, unless the concluding words of the interpretation be understood

as applying to it. The general purport of the parable plainly relates to a state of things, in which there would be many false and spurious professors mingled with the genuine disciples of Christ; or, if it be supposed to relate to the whole race of mankind, to that condition of it in which there will be many bad characters mingled with the righteous, and not to that glorious and blissful state in which the kingdom of God shall have come, and his will shall be done on earth as it is in heaven. But had such an extensive space, as that of a thousand prophetic years, in which the kingdom of God by his Messiah is destined to be maintained on earth in uninterrupted majesty, been included in the period to which the prediction applies, while its closing scenes relate entirely to the closing events of this world, it would surely have formed a very conspicuous part of the preceding scenes, instead of being, as in this case it must be supposed to be, passed over in utter silence. Such a supposition is inconsistent, not only with the plain design of this parable, but also of the other parables with which it evidently stands connected, and which, as might be reasonably expected, relate to the circumstances attendant on the introduction, spread, and ultimate establishment of the kingdom, of which he was then laying the foundations—to the obstacles with which it would have to contend during its gradual rise and progress in the world, rather than to the ultimate results and concluding scenes of his government. The parable of the sower, by which this is immediately preceded, plainly relates to the dispositions of mind with which his doctrine was received, and was about to be received, and the effects which it would accordingly produce on the characters of different persons; those of the grain of mustard-seed, and of the leaven, as plainly apply to its gradual spread and influence; *the birds of the air lodging in its branches* perhaps indicating, that even princes and men of towering ambition, both civil and ecclesiastical, would avail themselves of its name and influence to maintain their authority and assumptions.\*

\* “As *heaven* signifies the supreme powers, *the fowls that fly in the midst of heaven*, Rev. xix. 17, denote princes and under-governors, &c. such is the statement of the accurate Daubuz.”—*Towers’ Illustrations of Prophecy*, Vol. II. p. 522.

It is possible, however, that our Lord might in this and other summary representations, as Matt. xxv. 31–46, and John v. 25–29, have a view both to the introductory and concluding scenes of his millenary government, the particulars of which are exhibited in detail in the revelation which he afterwards imparted by the apostle John; and the more interesting parts of which appear in the 19th and 20th chapters of that book; though they seem to apply chiefly to the introductory and preparatory scenes. To those of your readers who may be in possession of a small work entitled “Reflections on the Principles and Evidences of Christianity, &c.,” I beg to refer to pages 178–185, for an illustration of the two passages just mentioned, as applying to these two successive events.

HOMO.

AN AUTUMNAL REVERIE.

SIGH, breezes! sigh  
 A mournful note—  
 Sad melody!  
 That shall through hall and cottage float,  
 Till every heart with grief be smote.  
 And you, ye streams!  
 Whose murmur teems  
 With dole—a Naiad’s plaint that seems,—  
 Wail—wail by night, beneath the beams  
 Of her on high,  
 Whom lovers’ dreams  
 Would deify—  
 Till not a human cheek be dry;  
 For living things all lowly lie,  
 And soon must die!

Oh, heavy wo!  
 ’Tis wondrous strange!  
 Where’er we go,  
 Or foot may tread or fancy range,  
 There’s nought but change—eternal change!  
 First, seeds are sown,  
 And flowers are blown,—  
 Then, winter comes, and all are gone;  
 And midnight winds make hollow moan,  
 As on they blow  
 O’er glories flown!



Alas! And oh,  
 How sad a thing it is to know,  
 That time, in its unceasing flow,  
 Lays all things low!

Weep, mortal, weep!  
 In sorrow bend  
 O'er those that sleep:  
 Oh why, in idle pleasure, spend  
 A day—an hour that death may end?  
 For what is all  
 That joy we call—  
 The laugh, the dance, the festival,  
 The pipe, the merry madrigal—  
 When silence deep  
 Must close the ball?  
 And what the heap  
 Of bauble wealth we may not keep?  
 The joys we sow grim death will reap—  
 Then, oh how cheap!

Wo—wo is me!  
 There is a gloom  
 O'er all we see;  
 A shadow from the cheerless tomb,  
 That tells us of a darker doom:  
 Go where we will,  
 Forebodings still  
 Of sadness all our fancies fill—  
 A thought that makes the bosom chill—  
 A reverie  
 Of coming ill,  
 Of misery—  
 A feeling of a fell decree,  
 That all we love, and even we,  
 Must cease to be!

Yet, why repine?  
 My soul—arise!  
 'Tis but the shrine,  
 Not the divinity, that dies.  
 A mansion bright is in the skies;  
 And He who gave  
 The soul we have,  
 Has yet the power and will to save,  
 And snatch it from oblivion's wave—

From earth's confine,—  
 Beyond the grave,  
 In bliss to shine.  
 The soul—the soul is all divine!  
 God! may this thought be ever mine!  
 The glory—Thine!

J. H. JUN.

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REVIEW.

*A Popular Manual of the Art of Preserving Health: embracing the subjects of Diet, Air, Exercise, Gymnastics, general and physical Education, Occupations, Bathing, Clothing, Ventilation, &c.; designed for the use of all ranks and professions in society.—By J. B. Davis, Surgeon. Whittaker & Co. London: 8vo. p. 504.*

If health is an essential ingredient in happiness—and cleanliness, self-regulation, and physical and mental improvement are integral constituents of godliness,—then Mr. Davis's admirable volume may most justly be characterised an instrument for working out the advancement and true interests of man—for raising him in bodily, mental, and moral excellence; and wise will he be, who shall employ this instrument of good as fully as the benevolent author has rendered it efficient. A title conveying the idea here attempted to be clothed in words, would have well become the book which is so modestly styled "A Popular Manual of the Art of Preserving Health." However, those who try the experiment, will find in it that somewhat too scarce a property, of performing more than it professes; and as all admit that prevention is better than cure, this art of preserving health must be of far greater value than any art of recovering it when lost. Many of the medical nostrums about which we hear so much, and the praises of which spread over the land, like an easterly wind impregnated with oriental odours, may be good; but a system of principles for retaining still better health without any of those mediums, must be of immeasurably higher worth, and much more to be desired. Instead, then, of neglecting the body, inducing disease, enduring great suffering, and then spending large sums on universal panaceas, let Mr. Davis's Manual be consulted, and the disease and pain and expense be avoided.

Very many portions of this book might unquestionably be transferred to the pages of the Pioneer, which would be in perfect harmony with the great objects of this magazine, namely,—to inform the mind, to purify the affections, and to meliorate the nature and condition of man; but as it would be a very long time ere the substance of the work could, by monthly portions, be placed in the hands of the readers of this periodical, it is better strongly to advise those of them who are willing to expend a few shillings and bestow a little time and attention upon the object of preserving a sound mind in a sound body, to procure the book immediately, and then very carefully read it, and live in accordance with its rational and salutary principles.

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MONTHLY RECORD.

DECEMBER 1, 1836.

DIED, October 6th, at Park Lane, near Wigan, in the 28th year of her age, Miss Harris, daughter of Mr. Harris of the above place. She had long experienced severe illness, but she bore her affliction with the most exemplary Christian fortitude and acquiescence; and she has thus left her sorrowing friends a most impressive lesson of instruction. If they keep it in mind, and seriously reflect upon it (as they scarcely can fail to do), she will not, with respect to them, have suffered in vain: with respect to herself, she certainly will not; for she evinced, long ere she left this present earthly scene, that “sweet are the uses of adversity.” From personal inquiry and conviction, she had adopted that view of religion, which is usually denominated Unitarian Christianity; and it proved to her, as it has done to thousands before her, the “victory that overcometh the world;” for in the midst of her accumulated sufferings, it filled her mind with peace and joy. She relied on the rich grace of God in Christ Jesus. She viewed the Gospel as a dispensation of unbounded love, which should fill every heart with joy and gratitude. She felt fully persuaded, that her heavenly Father always does what is best, and though his ways

may sometimes appear mysterious to us, yet that they will issue in the highest happiness of his children. She would rest in the thought, and rest serenely in it, that "what we know not now, we shall know hereafter," and knowing, shall admire and adore. She felt assured "that the sufferings of the present state were not worthy to be compared with the glory that would hereafter be revealed in us," and that they would "work for us a far more exceeding and eternal weight of glory." And then, though "sleepless nights, and pain-devoted days," were often her portion, she was happy and serene. All was well, and must end well. Jesus was "made perfect through suffering:" she doubted not it would be sanctified to her, if like him, she bowed meekly submissive to the Divine will. He passed through death, and she would follow him, fearing no evil, knowing that he had abolished death, and brought life and immortality to light. He had risen from the dead, and ascended to the bright regions of peace and joy; she was risen with him in faith, and sought those things that were above, and looked forward with ardent hope and bright anticipation to that happy period when she would reign with him in glory for ever. Thus serenely, in the midst of affliction, she lived; and thus serenely, with a hope full of immortality, she died.

Ah! how do mortals deceive themselves, in judging from appearances! The body may be afflicted; but the mind may be filled with peace and love, with light and joy, radiant from heaven. The holiest affections, the sweetest emotions may settle there, and render it a temple sacred to the presence of the Deity. The brightest anticipations may inspire its hopes; and it may be so far raised above the pains of mortality, that, like the Apostles and early Christians, it may rejoice in tribulation, and be more than conqueror through him that loved us, and gave himself for us. And when, by affliction, it shall be prepared for higher bliss in the regions of blessedness, and shall have entered into that fulness of joy which is reserved for the righteous in Christ Jesus, who shall not say that the lot of such a one was enviable, rather than unhappy, and that afflictions may be blessings in disguise? Far

better is it to endure the sufferings of sickness, with thoughts and aspirations so holy and delightful, than to enjoy health in the pursuit of worldly ambition, and vain and frivolous pleasures, in which peace is often destroyed, and deep and lasting regret is left behind. And then, there is the interesting example of patient affliction, showing us the power and efficacy of our holy religion, and animating us with a like spirit of Christian fortitude and joyful hope, when we ourselves shall be called to suffer. Whom the Lord loveth he chasteneth, that they may be partakers of his holiness, and enter into his joy. "Behold, we count them happy that endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that He is very pitiful, and of tender mercy." F. K.

DIED, November 10, at his residence, Brunswick-Terrace, Plymouth, Richard Bayly, Esq. aged seventy-three years, one of the Aldermen of that Borough. He has always been known and highly respected as a man of sterling integrity and moral worth. He was ever ready to give his aid to objects of usefulness or benevolence, whether public or private; and his loss will be severely felt, not only by his immediate family and friends, and by the Unitarian Congregation of which he was a consistent and most valuable member; but also by a more extended circle, who have had the privilege and advantage of his sympathy, kindness, and support. He appears to have died without a struggle. His "hope," being founded on the Gospel of Christ, was that "which maketh not afraid." "Death cannot come to him untimely, who is fit to die."

WITH heartfelt pleasure, we announce that the Rev. John Esdaile, for several years minister at Framlingham in Suffolk, has undertaken the charge of the infant Unitarian Congregation at Aberdeen. A more important station does not exist in Britain; an individual better qualified for the performance of its arduous duties we do not know. Supported by the zealous and persevering co-operation of the people, we augur all

that is good of this auspicious connexion. May our and their best wishes be realised. Mr. Esdaile began his services on Sunday, October 23. We copy the following advertisement, which appeared in the Aberdeen newspapers :

“ Unitarian Christianity.—The Rev. Mr. Esdaile of London, having been invited to become the Minister of the Congregation assembling for Christian worship and instruction, in the Unitarian Meeting-house, 27 George-street, Service will in future be regularly conducted by him in that place, commencing at 11 o'clock in the forenoon, and 6 o'clock in the evening. Mr. E. purposes devoting the Evening Discourses to the exposition and enforcement of the doctrines and morality of Unitarian Christianity, and to the exhibition of their important application and bearings upon human improvement and human happiness, and those social ameliorations and provisions which the increasing intelligence, advancing civilisation, and multiplying wants of the age, with pressing urgency, require.”

Bolton Moor-Lane Unitarian Congregation.—This place of worship, with the burial-ground and schools attached to it, “one of the few places in the County,” according to the intolerant manifesto of the stirrers up of the Lady Hewley Trust persecution, “of which the Unitarians have obtained a legal or honourable possession,” having at length been legally invested in Trustees, on behalf of the Congregation for whose use and benefit it was purchased from the Calvinists, the great objects contemplated in the foundation of that Society will now, we trust, be consistently and thoroughly carried out. If “the right of all religious societies, to govern and regulate their proceedings by the decision of *Congregational* meetings,” be not merely theoretically asserted, but practically observed; if “the public, declared sentiment of the *whole assembled* shall be *the rule*, in managing and conducting the affairs of this Society”—then there will be no fear of their “submitting to a domineering conclave, unknown where the spirit of Christianity is the rule of conduct”—then will it indeed be “a Society upon the divine

precept, 'and all ye are brethren'"—"desirous to know the whole counsel of God"—"conducted on the most pure and genuine principles of Unitarian dissent, admitting no head but Christ."

At one of the earliest Congregational meetings, held subsequently to the property being conveyed to Trustees, for the benefit of the people, it was unanimously resolved to invite their first pastor, the Rev. George Harris of Glasgow, to visit them and preach, when collections should be made towards liquidating the debt on the Sunday Schools. Mr. Harris, with the warm concurrence of the Committee of the Glasgow Congregation, readily accepted the invitation; and the 23d October was fixed upon for the occasion. It would be impossible adequately to describe the feelings with which their former minister revisited scenes endeared to him by many pleasing recollections—renewed friendships which were sources of heartfelt enjoyment in days that are passed—and saw and heard the many changes that the lapse of eleven years had produced in young and old, in families and their prospects. The grasped hand that welcomed his coming, the tears that told of feelings too deep for utterance, the hospitality that stood with open door to invite his entrance, the friends who from all parts of the country crowded round to cheer and animate him by their presence, were rewards for former labours, immeasurably above all earthly dignities—the unbought suffrage of minds and hearts, led, by God's blessing on his efforts, to inquiry and truth and liberty and peace.

The appearance which the Meeting-house presented on Sunday was indeed heart-thrilling, almost overwhelming. It was densely crowded—pews, aisles, pulpit-stairs, could not accommodate the throng. Friends were present from Liverpool, Padiham, Chorley, Manchester, Newchurch Rossendale, St. Helens, Rochdale, Prescott, Stand, Rivington, Risley, Blackburne, Cockey-Moor, Wigan, Rawtonstall, Swinton, Horwich, Park-Lane, Edenfield, Hindley, Walmesley, Chowbent, Bury, Astley, Tildesley, Leigh, Monton, West-Houghton, Lowton, &c. The whole services, morning, afternoon, and evening, were conducted by Mr. Harris. They were listened to with breathless

attention by the crowded assemblies. Some of the neighbouring ministers were present in the evening.

On Monday, the members and friends of the Congregation dined at the Wheat-Sheaf Inn; Edmund Ashworth, Esq. of the Bank-street (Bolton) Unitarian Congregation kindly presided; and Joshua Crook, Esq. of the Moor-Lane Congregation was vice-president. The room was much too small for the company that assembled; two or three several parties had to dine in other rooms. When all were crowded into the larger room after dinner, the heat was almost intolerable. The first sentiment proposed by the chairman, was—"Success to the exertions of those who hold official situations in the British nation; may the cause of human regeneration progress with accelerated speed under their fostering care." The chairman then proposed,—“The source of all power, for whose benefit all governments exist—the People.” Mr. Barrow of Bolton, made some admirable remarks on this sentiment, fraught with the free and benevolent spirit of Christianity, and delivered with energy and power. On the toast, “The Universal Spread of Knowledge—may it have for its object, the promotion of human happiness and the glory of God,” the Rev. G. H. Wells of Rivington addressed the meeting at some length, and forcibly contrasted the blessings of knowledge with the wretchedness of human ignorance.

Mr. Barrow, in a speech full of feeling and strong eulogium, proposed, amidst loud and protracted cheering,—“Our sincere friend, and former pastor, Mr. Harris; thanks to him for his willingness to serve the Moor-Lane Congregation; may our bond of friendship be indissoluble on earth, remembered and recognised in heaven, where virtuous friendships never cease.” The reply of Mr. Harris, who spoke at great length, was received throughout with deepest feeling and loudest acclamations; he concluded by proposing,—“The Moor-Lane Unitarian Christian Congregation; may prosperity attend their exertions in the cause of Christian truth, and their reward be an enduring crown of glory in the kingdom of Jesus their Master.” Mr. Peter Heywood of Astley Bridge, returned thanks on behalf of the society.

The chairman proposed,—“ Our Christian Brethren of every Denomination, in this town and neighbourhood; may the spirit of love direct them in all their actions, and the love of truth influence them in all their investigations.” The Rev. Franklin Howorth of Bury, in speaking to this sentiment, uttered many beautiful thoughts illustrative of the enlightened and comprehensive spirit of Christian charity—thoughts it did the heart good to hear, and would bless the world were all denominations to practise. “ Civil and Religious Freedom all over the world,” was responded to by Mr. David Shaw of Park-Lane, in language worthy of his text, and in truth-telling facts which breathed of the freedom which he advocated. Those words of Christian warning could not be in vain. Mr. Winstanley, formerly a Methodist local preacher, spoke to the sentiment,—“ Success to the labours of those who are always ready to bind up the broken-hearted, and to preach the Gospel to the poor,” in a strain which proved how admirably qualified he is for the labour which he so indefatigably engages in, and which cannot fail to prosper in his hands. “ May our conduct as men prove that we are Christians,” called up the Rev. Mr. Higginson, lately a student in the College at York, whose observations gave pleasing presage of future ministerial usefulness. “ Our Sunday School Teachers; may their labours be productive of good on earth, and be crowned with an appropriate reward in heaven.” Mr. Peter Heywood, in the name of the teachers, thanked the meeting; and proposed,—“ Our thanks to those who have helped us on the present occasion.” Mr. Wells made a few observations in proposing,—“ Our Colleges and Seminaries; may they be instrumental in forming the minds, and infusing holy principles in the breasts of those who are sent forth to scatter the seeds of religious knowledge and truth.”

“ The Ministers and Preachers of our denomination; our kind thanks to those who have assisted and helped us hitherto;”—“ The memory of those who have gone before us in the avowal of our holy cause, and who sacrificed their lives and liberties in its defence,” were then successively proposed by the chairman.

Mr. Harris having, after a few remarks, proposed —“ Our Female Unitarian Friends;”—and “ The Chairman; thanks to him for his kindness in presiding on the present occasion,”—Mr. Ashworth expressed his acknowledgments, and the meeting separated.

At seven o'clock on Monday evening, Mr. Harris again preached in the Meeting-house, which again was crowded. At the close of the service, he announced the united collections and subscriptions, to be *One hundred and twenty-one pounds eleven shillings and eightpence*; and in his own name and on behalf of the Trustees and Congregation, returned cordial thanks for the generous zeal which had been manifested.

It was indeed an occasion long to be remembered by all who were present. Indelibly is the happiness it imparted, impressed on the mind of the Preacher. May it prove the dawn of a brighter day for the Congregation. May they succeed in obtaining the services of a Minister, who shall prove a workman who needeth not to be ashamed. Round him may they rally, further his holy purposes, and join heart and hand in aid of his labours for the diffusion of truth and righteousness, liberty and charity. In all sincerity can their first pastor and ardent friend, in reference to the period he was resident amongst them, as well as in reference to his late happy visit, declare with Paul to the Philippians, “ I thank my God upon every remembrance of you. Always, in every prayer of mine for you all, making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you, will finish it until the day of Jesus Christ.”

Leeds, Sheffield, and Kendal.—Mr. Harris left Glasgow, on his journey to Bolton, on Monday morning, October 17. He preached at Leeds on Tuesday evening, October 18. A week-evening service was unusual in Mill-hill Chapel; but the Minister and Congregation kindly consented to it, and to a collection towards liquidating the debt on the Chapel at Glasgow. About four hundred persons were present; and the collection and donations amounted to £25. Thursday

evening, October 20, Mr. Harris preached at Sheffield, where a similar appointment had been made. The chapel was crowded, and the collection, £14 : 12s. 7d. Thursday, October 27, Mr Harris preached at Kendal on his way home. The chapel was well filled; the collection, £5. This Society, with their zealous Minister, are doing much to diffuse the knowledge of religious truth. Tracts are regularly distributed, and religious services conducted in cottages in the outskirts of the town, in addition to the usual services at the chapel on Sunday. Kendal, from its local situation, is almost isolated from the Unitarian communion. The more important is it, therefore, that occasional assistance should be given the Congregation, to animate their labours and excite the public attention to their religious views. There are seasons of the year especially, when its proximity to the enchanting scenery of the Lakes of Westmoreland and Cumberland, must draw many of our Ministers thitherward. The loveliness and happiness in which they have revelled during the week, could find no more appropriate opportunity of evincing their gratitude to that Father who has imparted to his creatures so much delight from the beautiful scenes of his glorious creation, than in hallowing the Sunday at Kendal, by efforts to vindicate the character of God, and thereby promote the virtue and happiness of man. If there be a solemn duty, it surely is, that they who minister in holy things should go a little out of their way, and find a pleasure in that labour, whereby they may cheer the hearts of their brethren, do good to their own souls, and open and elevate the minds which are bound in prejudice and bigotry. The missionary spirit, which is the spirit of the Gospel, must be more practically cherished and exhibited, before Christianity, in its purity and power, can become the heritage of man. On Sunday, Oct. 30, Mr. Harris resumed his evening lectures at Glasgow, which had been suspended for one Sunday by his visit to Bolton. The Congregation, at their meeting on Sunday, November 6, unanimously and cordially voted their grateful thanks to the Rev. Charles Wicksteed of Leeds, Rev. Dr. Philipps of Sheffield, and Rev. E. Hawkes of Kendal, and their respective Congregations, for their generous contributions.

Exhibitions to Glasgow College.—We have been requested to insert the following statement:—"The following gentlemen were appointed to three of Dr. Williams's scholarships in the University of Glasgow, at the last quarterly meeting of the Trustees, *viz.* Mr. William Wright of Gloucester, late student in Highbury College; Mr. William Whitelegg, son of the Rev. W. Whitelegg, minister of the Presbyterian Chapel at Platt, near Manchester; and Mr. James D. M. Pearce, son of the Rev. James B. Pearce of Maidenhead."

Whilst we willingly comply with the request of inserting these names in our pages, we feel it to be a duty to record, at the same time, the feeling of dissatisfaction which has been excited in many quarters, at the novel mode of proceeding which has been adopted in relation to Dr. Williams's Exhibitions. The justice, propriety, and utility of the new mode has been questioned. Its justice—as not being in accordance with the will of the founder. Its propriety—the raising a barrier to the entrance of young men on the ministry, by the heavy expense entailed by a journey to London; by the dread of failure, which to a sensitive mind, the mind, it may be, best suited for the ministry, may be almost overwhelming, and entail defeat, though really qualified for and deserving of success—the shame and mortification occasioned by rejection, blighting the prospects and lacerating the heart. Its utility—its professed object is to secure a learned ministry. And learning to all professions is a valuable pre-requisite, and to none more so than the ministry. But is learning comprehended merely in classic erudition? Are there not other and higher qualifications than its possession? The piety which devotes its powers a glad sacrifice to the God who gave them—the love of man, willing to spend and to be spent for human good—the purity and fervency of soul which looks to the ministry as a holy and powerful instrument of elevating and blessing society—the zeal and devotedness which is interested in all that interests man, and knows nothing of indifference or apathy but by name—these are qualifications for the ministry, which should be sought out, encouraged,

aided, and made efficient to the hallowed objects they would assuredly accomplish. It is to be feared that too little is thought of the masses, and too much of privileged orders; and any plan which has a tendency to raise up teachers for a class rather than for the people, is greatly to be deprecated. Will not this be the tendency of the present mode of procedure? Will not young men of humble circumstances, who are of the people, and know their virtues and their wants, and can sympathise in their feelings, and can speak to their minds and hearts, be deterred from becoming applicants for these exhibitions? There is a worse evil than that of an unlearned ministry—a ministry sought after as a *genteel* profession, looking about for “respectable” society only, and regardless of the improvement of the poor—delighting in painted butterflies and the concord of sweet sounds, rather than in preaching peace to the afflicted, and imparting instruction to the ignorant.

That there were failures on the former plan cannot be doubted; but is this saying more than may be affirmed of any academical institution? Is there no possibility of failure under the present plan? The contrast instituted between the later and first students on Dr. Williams’s foundation, could scarcely be esteemed fair, since the one class have been gathered to their fathers and their works do follow them, whilst the other are merely entering on their career of ministerial duty. The ministerial usefulness of students educated at Glasgow, on Dr. Williams’s foundation, will bear a comparison, it is believed, with that of any others in the Unitarian denomination, let them have been educated where they may. The learning which is not made beneficial to mankind, has about as much utility as the hoards which corrupt in the coffers of the miser.

These remarks have been made from a sincere desire, that the Trustees may adopt other measures for the supply of an efficient ministry. Great need is there of such a ministry. The *labourers* truly are but few. Our denomination wants preachers, not schoolmasters; the school ruins the congregation. Give us men, anxious for the *work* of the ministry, and the Word of God shall have free course and will be glorified.

Church of Irelandism.—Events multiply so rapidly, in connection with this anti-national hierarchy, that it is impossible a monthly periodical can chronicle all the fearful passages of its history. Its veracious familiars, M'Ghee, Sullivan, and M'Neile, posting over the length and breadth of the land, tainting the air which they pollute with their “most sweet voices,” with forgery, falsehood, and anathema—“rebellion ruffians” pounding cattle in all directions, and incarcerating their owners in loathsome dungeons—tithe sales occurring where nothing is sold—peaceful hamlets disturbed by the musket-shot—and the green sward saturated with blood,—would require for their circumstantial statement the whole of our Magazine. Men have been accustomed to boast of the enlightenment of the present age. Animal and human sacrifices have been described as anti-Christian, as heathen peculiarities and barbarisms. It should seem they are appropriate offerings at the shrine of Church-of-Irelandism. Circumstances have occurred in the County of Wexford, which we must record. They show the moral power of public opinion; they are another illustration of the truth, that for a people to be free, it is sufficient that they will it; they demonstrate that no power which legislation or government could wield, will ever be able to gather in the hated impost, or enforce the unjust, oppressive, and unchristian practice of compelling one man to pay for another man's minister. The cattle belonging to a Protestant and two Catholics had been seized for tithe, and in vain exposed for sale. The Clergyman resolved on another trial, and called on the Sheriff to sanction another sale, and bidders should be forthcoming. The cattle were again seized and brought to Enniscorthy for sale. The proceedings are thus described in the *Wexford Independent*. May similar results follow similar attempts, till the incubus is shaken from off the heart of Ireland, and the rights of her population are fully recognised and secured.

“From day-break until one o'clock, the hour of sale, the people from all parts of the surrounding country continued to flock into town, in order to witness the result of this last device of the parsons, to sustain their

tottering and hopeless cause. The assemblage could not have been less than sixty thousand—from Wicklow Gap to Tara Hill—and from that point to Blackwater, in this County, and stretching thence to Ballymurphy, in the County Carlow, there was not an adult male, capable of moving from that vast extent of country, that was not at the post of duty. The Barony of Forth, also, sent her representatives forward, on this auspicious occasion. The utmost order and propriety marked the conduct of the vast assemblage throughout the day; *not a drop of ardent spirits was consumed*, and before seven o'clock in the evening, the town of Enniscorthy was completely cleared of the largest and best conducted body of men, mighty in their own rectitude, that we ever beheld assembled in this County, under any circumstances. The first sale opened with one of poor Roach's heifers. The scene was awfully sublime; all the avenues leading to the large open space opposite the pound, where the sale took place, were densely crowded; yet, not a word of dissent, or approbation, of what was proceeding, escaped from the vast assemblage. The Sheriff invited any person who wished to bid for the stock, to come forward, and he should meet protection; but, thanks to the moral force of public opinion, and the sacredness of the cause which attracted the people from their respective avocations, to sympathise with their prosecuted neighbours, notwithstanding the assurances of the Sub-Sheriff, not a man could be found to defile himself with the unclean things, appertaining to the Mammon of unrighteousness. During two hours, *sixty thousand men* remained *tacit* spectators of the public officer essaying to sacrifice their neighbours' property, at the shrine of an Establishment, calling itself Christian. What a sublime reflection! Nearly half the population of our County, and numbers from the neighbouring ones, leaving their homes at an inconvenient season, suppressing their indignation, even to a murmur, against the libellers of their faith, and the persecutors of their persons; denying themselves even ordinary refreshment, after their fatigue, lest their judgment and discretion might surrender to any chance excitement; breaking no law; offering no insult, even to their enemies; and quietly dispersing

in the most orderly manner, for their respective homes, after they had cheered, by their presence, those who suffered for conscience' sake."

Notices to Correspondents & Subscribers.

M. H. G., T. P., J. S. P., W. M. K., are gratefully acknowledged; as also S. H. Various Publications for review, shall receive early attention in our forthcoming volume. We hope to make many arrangements which will render our future labours more efficient; and earnestly solicit the aid of former friends, and the assistance of new contributors.

Communications for the *Christian Pioneer*, with *books for review*, both of which are respectfully solicited, are requested to be sent, directed to the Editor, "care of Messrs. Simpkin, Marshall, & Co. Stationers'-Court, London," by whom they will be forwarded at the close of each month, to the Editor at Glasgow.

The preceding *Numbers* and *Volumes* of the *Christian Pioneer*, as well as the various other publications by Mr. Harris, will be supplied by Messrs. Simpkin, Marshall, & Co.

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